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THE

CHRISTIAN LITURGY,

AND

BOOK OF COMMON PRAYER;

CONTAINING THE

ADMINISTRATION OF THE SACRAMENTS,

AND OTHER

RITES AND CEREMONIES

OF THE

APOSTOLIC CATHOLIC,

OR

Universal Church of Christ.

WITH COLLECTS AND PRAYERS,

AND EXTRACTS FROM

THE PSALTER, OR PSALMS OF DAVID.

FOR THE USE OF THE CHURCH OF AMERICA.

ALSO

A COLLECTION OF PSALMS AND HYMNS

FOR PUBLIC WORSHIP.

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THE CHRISTIAN LITURGY

AND

THE GOSPEL CHURCH.

The leading object of the Proprietors of Christ's Church, Longwood, — a Gospel Church, and the first of the Union of Churches in the Spirit of Charity, — is to adopt the broad platform of religious opinion alluded to in the Introduction to the Christian Liturgy, and to accept that Liturgy, and the trust of the Church, as providing a Ritual which comprehends those doctrines which are especially essential to guide the mind in a right worship of God. It is obvious that men who differ as to the origin of sin, or as to the precise nature of the atonement, may nevertheless equally love God, and may be alike grateful to him for his mercy, and desire his approval, and seek his will, and adore his infinite perfections. They may differ on many theological questions, and yet may have the same sentiments of devout trust and reverential gratitude, and may equally feel the need of Divine help. If they may thus agree in what is essential to devotion, why may they not unite in religious worship? If they will abstain from obtruding into the act of worship those theological speculations which have no necessary connection with it, why may they not bow together before that God which they all adore?

The Liturgy of this Gospel Church professes to give expression to those feelings which should be in man's heart when he looks up to God. It would leave the theological questions on which sects divide to be settled by each individual in his own way, while it would draw all Christian people together in the sentiment and offices of devotion.

It is earnestly hoped that in conformity to the Ritual here presented all honest Christians may be able cheerfully to join in the morning and evening worship of the one living, true, and Almighty God, — the Great Spirit of the Universe, — and give to the various manifestations of the Father, the Son, and the Holy Ghost — under the name of the Gospel Trinity for the salvation of man — all the reverence and homage due to their respective attributes and powers as set forth in the Holy Scriptures.

¶ *This Book of Common Prayer is now read in Christ's Church, Longwood, and is in strict conformity with the original Book of Common Prayer, — the Christian Liturgy of* 1847, *— established by the trust, and may be used, as the same, in all Gospel Churches.*

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INTRODUCTION.

THE Liturgy of the Church of America is drawn from various religious writings, and based on the spirit of the Bible. Its forms of Adoration and Petition, and its summary of Christian faith, and Christian doctrine, may be tested by the Holy Scriptures, and they demand the close examination of new congregations of faithful men, uniting and forming themselves into a visible Church of Christ.

The Book of Common Prayer of this Church is issued with no design, nor with any wish to interfere with the traditions, change the ceremonies, or touch the orders of the Roman or the English, or any other Church of Christ; but it claims the privilege of adopting and using, whatever has been selected from either of them, as the common property of the Holy Catholic, or Universal Church.

It will be perceived that while the plan of the Papist Dr. Murphy is in part introduced, and the Principles of the Unitarian Dr. Channing used for the teaching of young children, yet that the ritual of the Church of England is throughout closely followed, and its forms so adjusted as to embrace the largest circle of Christianity.

A leading object of the Church is to erect a broad platform of religious opinion, on which Christians may stand *in amity*, and join in a common worship of Almighty God without being called upon to give up or deny the peculiarities of individual belief. And all congregations of Christians, and all Disciples of this Church, now worshipping under various denominations, are invited to adopt, in the spirit of *brotherly love*, and for the purposes of *public prayer*, the ritual and rubrics here presented.

The necessity of allowing to man a liberal range in matters of doctrine, in order to fix him on matters essential, is becoming yearly more apparent; and although error, bigotry, and superstition are still abounding, and primitive Christians perhaps hardly recognize their pure and simple religion in many of the dogmas of the

present day, yet surely an observant eye may discover signs, which indicate that the hour is not far off when some of them will be rejected.

The Bible is now open to every man, and circulates through the world, for good or for evil, without note or comment. Millions of minds are at work upon it, and the laity are thus becoming the judges, and sometimes the irreverent critics of our Holy Writ, analyzing, and discussing the ordinances of the Old Testament, and the declarations of the New, and gradually establishing for themselves separate theories of religious belief. It cannot therefore be doubtful, that intelligent minds will finally purge their faith of all that is inconsistent with the attributes of a benevolent and wise, a forgiving and almighty Being.

Zealous Theorists may not be satisfied with the articles laid down in this Liturgy, — they may desire to add others more stringent, — but for such the time is passed; and it is hoped that every Christian man among them can cheerfully join in the morning and evening worship of Almighty God, in the order offered, giving in his own mind, to the union of our

Heavenly Father, our Saviour and the Holy Ghost, the attributes, place, and power, which best accords with his conscience, and the light which is in him. So likewise with the Eucharist, or Holy Communion, all may partake of it in the simplicity of the form presented, yet each communicant retain in the sacrament his particular interpretation of the words of our Saviour, with his own conviction of the nature of the elements, according to his faith and hope.

Toleration is much needed in the villages and country towns of a free community, where minute differences of religious faith, when they find no neutral ground to stand on, are apt to become the pregnant causes of unchristian strife, — engendering bitter feelings among the followers of Christ, — dividing them into numerous and rival parties, — rendering them unable to pay a laborer worthy of his hire, — and finally closing the village churches, and inflicting sorrow and unkindness upon the nearest and dearest social relations of life.

Religion and morality have suffered, and do now suffer, from frivolous disputes, and a thinking community should remember, that it is a

fearful thing to let the *passions* of men sway the worship of God.

The same causes are producing the same effects in our cities and populous places. The ritual of the church of America affords a retreat for all, and must be a matter of deep interest to that large and respectable body of meek and humble Christians — now in our midst — perplexed and doubting — yet truly anxious to worship God in quietness of spirit, and with righteousness of life.

A liberal Book for common prayer is also of high importance to the general interests of religion and society, by supplying a means of maintaining peace and good will among men, and thus laying the corner stone of the true Apostolic Catholic, or Universal Church of Christ.

And the learned clergy now ministering to the numerous varieties of Christians among us, are solicited to examine this book with care, and after prayerful consideration, to accept or reject it according to their individual judgments. And to those of their reverend body, whose consciences will allow them to do so, it is respectfully suggested to read the several services therein

put forth, on occasions when their hearers — being of divers religious creeds or antagonistic opinions — are willing to receive them, and thereby contribute, each in his appropriate sphere, to raise this Holy Temple to Almighty God.

The Order

IN WHICH

THE HOLY SCRIPTURE IS TO BE READ

IN MORNING AND EVENING SERVICE.

The *Old Testament* is appointed for the First Lessons, and the *New Testament* for the Second Lessons at Morning and Evening Prayer; so that the most part thereof may be read every year once, as in the Calendar is appointed.

*The Priest, however, is at liberty to change the lessons, or to omit them altogether, as may be convenient on Sundays, and on days of the week. He may also omit the reading of the Psalter.**

The Litany *must* be read on the Fast days ordered to be observed, but *may* be omitted on all other days, either for cause, or on discretion of the Minister.

RULES

TO KNOW WHEN THE FEASTS AND HOLY DAYS BEGIN.

Easter Day, on which the rest depend, is always the first Sunday after the Full Moon, which happens upon or next after the twenty-first day of March; and if the Full Moon happen upon a Sunday, Easter-day is the Sunday after.

Advent Sunday is always the nearest Sunday to the thirtieth of November, whether before or after.

Rogation, or *Supplication Sunday*, is five weeks after Easter.

Whitsunday, or *Feast of Pentecost*, is seven weeks after Easter.

Trinity Sunday is eight weeks after Easter.

FEASTS TO BE OBSERVED THROUGHOUT THE YEAR.

All *Sundays* in the year. *Easter.*

The *Epiphany*, or Manifestation of Christ to the world, the twelfth day after Christmas.

The *Ascension* of Jesus Christ.

The *Nativity* of Jesus Christ, or Christmas.

FASTS TO BE OBSERVED.

Ash Wednesday, first day of Lent.

Good Friday, or Crucifixion day.

The *Forty Days* of Lent.

* As all Christians now read the Bible, the Lessons and the Psalter may be safely omitted to shorten the services.

A TABLE OF LESSONS FOR SUNDAYS.

SUNDAYS.	MORNING.		EVENING.	
	First Lesson.	*Second Lesson.*	*First Lesson.*	*Second Lesson.*
1 S. in Adv.	Isaiah 1	Luke 1 to v. 39	Isaiah 2	Romans 10
2 " "	" 5	" 1 v. 39	" 24	" 12
3 " "	" 25	" 3 to v. 19	" 28 to v. 23	" 14
4 " "	" 30	Matt. 3 to v. 13	" 32	1 Cor. 1
1 S. aft. Chr.	" 35	Luke 2 v. 25	" 40	" 2
2 " "	" 41	Mark 1 to v. 16	" 42	Hebrews 2
1 S. aft Eph.	" 44	Matt. 2 v. 13	" 45	1 Cor. 3
2 " "	" 51	John 1 v. 29	" 52 to v. 13	" 13
3 " "	" 54	Matt. 4 v. 12	" 55	2 Cor. 4
4 " "	" 57	Luke 4 v. 14 to 33	" 59	" 5
5 " "	" 61	Matthew 5	" 62	Galatians 2
6 " "	" 65	" 6	" 66	" 3
Septua. Sun.	Jeremiah 5	" 7	Jeremiah 22	Ephesians 1
Sexag. Sun.	" 35	Luke 7 v. 19	" 36	" 2
Quin. Sun.	Lament. 1	Mark 6 to v. 30	Lam. 3 to v. 37	" 3
1 S. in Lent	Jeremiah 7	Matth. 10	Jeremiah 9	" 4
2 " "	Ezekiel 14	Luke 10 to v. 25	Ezekiel 18	" 5
3 " "	" 20 to v. 27	Mark 9 to v. 39	" 20 to 27	" 6
4 " "	Micah 6	Luke 19 v. 28	Hab. 3	Philip. 1
5 " "	Hag. 2 to v. 10	" 21	Zech. 13	" 3
6 " "	Daniel 9	Matt 26	Mal. 3 & 4	Heb. 5 to v. 11
Easter Day	Exod. 12 to v. 37	Romans 6	Exodus 12 v. 37	Acts 2 v. 22
1 S. aft. Eas	Isaiah 43	Acts 1	Isaiah 48	1 Cor. 15
2 " "	Hosea 13	" 3	Hosea 14	Colossians 1
3 " "	Joel 3 v. 9	" 5	Micah 4	" 3
4 " "	Micah 5	" 6	Nahum 1	1 Thes. 3
5 " "	Zech. 8	" 8 v. 5	Zech. 10	" 4
S. aft. Ascen.	Joel 2	John 17	Zeph. 3	2 Thes. 3 to v. 17
Whitsunday	Deut. 16 to v. 18	Acts 4 to v. 36	Isaiah 11	Acts 19 to v. 21
Trinity Sun.	Genesis 1	Matthew 3	Genesis 2	1 John 5
1 S. af. Trin.	" 3	Acts 9 to v. 32	" 6	1 Tim. 6
2 " "	" 9 to v 20	" 10	" 15 to v. 19	2 Tim. 2
3 " "	" 37	" 11	" 42	" 3 & 4 to v 9
4 " "	" 43	" 14	" 45	Tit. 2 & 3 to v. 10
5 " "	" 49	" 15	" 50	Heb. 10
6 " "	Exodus 3	" 17	Exodus 5	" 11
7 " "	" 9	" 20	" 10	" 12
8 " "	" 14	" 24	" 15	" 13
9 " "	Numb. 16	" 26	Num. 22	James 1
10 " "	" 23	" 28	" 24	" 2
11 " "	Deut. 4 to v. 41	Matth. 18	Deut. 5	" 3
12 " "	" 6	" 20	" 7	" 4
13 " "	" 8	" 23	" 9	" 5
14 " "	" 32	" 25	" 34	1 Peter 1
15 " "	Joshua 22	Mark 4	Joshua 24	" 2
16 " "	Judges 4	" 12	Judges 5	" 3
17 " "	1 Sam. 12	Luke 13	1 Sam. 17	" 4
18 " "	2 Sam 12	" 15	2 Sam 19	" 5
19 " "	1 Kgs. 8 to v. 22	" 20	1 Kgs. 8 v. 22 to 62	2 Peter 1
20 " "	" 17	John 3	" 18	" 2
21 " "	2 Kings 5	" 7	2 Kings 19	" 3
22 " "	Daniel 6	" 8	Daniel 7	1 John 1
23 " "	Proverbs 1	" 9	Proverbs 2	" 2
24 " "	" 3	" 10	" 8	" 3
25 " "	" 11	" 11	" 12	" 4
26 " "	" 13	" 15	" 14	Jude.
27 " "	" 15	" 16	" 16	2 John.

THE

BROAD CHURCH

OF AMERICA.

Organized in Christ's Church, Longwood.

1860.

The First Gospel Church in the Spirit of Charity.

A Summary

OF

CHRISTIAN FAITH AND CHRISTIAN DOCTRINE.

THE books of the Old Testament contain the sacred history of the Jews, and their record of government under divine direction of the God of Jacob, from the beginning to the birth of Christ. And the books of the New Testament contain the history of our Saviour, his mission, and his precepts, in which the way of salvation is opened to all mankind, and by which, and through which, the world was first taught the true signification of an Almighty God, and the particular significations of a Heavenly Father, a Redeemer, a Holy Ghost, the resurrection of the dead, and the life to come.

The Bible bears record of many manifestations of the Holy Ghost, and gives assurance that this gentle Spirit of heavenly power is silently and faithfully at work to save us from the sins which flesh is heir to. Forming, as it does, the connecting link between the soul of man and God, we owe to the influence of the Holy Ghost

our comfort in times of trouble, and our consolation in distress, and it is through the action of this grâcious emanation of benevolence that we are finally to obtain the happiness of a life to come.

At the birth of our Saviour, a new covenant was made with man. The law of the Father, given by Moses, was modified by the commentary of the Son; and on the death of the Son, the principle of mercy rose triumphant. The way of salvation is now pointed out to us, and a heavenly influence will strengthen our efforts to follow it.

The mysterious union of Father, Son, and Holy Ghost, with might, majesty, and dominion, to govern this world, and all that it contains, as God, Judge, and Guide, we are not permitted to comprehend, but we are plainly warranted by and through their several attributes, to humbly worship and adore the eternal and almighty Spirit of the universe, the Creator and God of all, around whom circle a thousand brilliant worlds, governed by one law, and guided by one will, and to pay his manifestations our deepest homage, in the name of the Father, the Son, and the Holy Ghost.

THE TEN COMMANDMENTS.

DELIVERED BY MOSES TO THE JEWS.

1. THOU shalt not have strange gods before the Lord thy God, who brought thee out

of the land of Egypt, and out of the house of bondage.

2. Thou shalt not make to thyself any graven image, nor the likeness of anything that is in heaven above, or in the earth beneath, or in the water under the earth; thou shalt not worship them, nor serve them.

3. Thou shalt not take the name of the Lord thy God in vain.

4. Keep holy the Sabbath day; six days shalt thou labor and do all thy work. — The seventh day is the Sabbath day.

5. Honor thy father and thy mother.

6. Thou shalt not kill.

7. Thou shalt not commit adultery.

8. Thou shalt not steal.

9. Thou shalt not bear false witness against thy neighbor.

10. Thou shalt not covet thy neighbor's wife, nor his house, nor his servants, nor anything that is thy neighbor's.

THE TWO COMMANDMENTS OF CHRIST.

1. Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

2. Thou shalt love thy neighbor as thyself.

On these two commandments hang all the law and the prophets.

THE FIVE PRECEPTS OF THE CHURCH.

1. To hear public service of Sundays, and all holidays of obligation.
2. To fast and abstain on the days commanded.
3. To confess our sins.
4. To receive the blessed Eucharist.
5. To contribute to the support of the Church.

THE TWO SACRAMENTS.

1. Baptism.
2. The Lord's Supper, or Eucharist.

THE FOUR APOSTOLIC ORDINANCES.

1. Confirmation.
2. Penance.
3. Holy Orders.
4. Matrimony.

THE THREE THEOLOGICAL VIRTUES.

Faith, Hope, and Charity.

THE FOUR CARDINAL VIRTUES.

Prudence, Justice, Fortitude, and Temperance.

THE SEVEN GIFTS OF THE HOLY GHOST.

Wisdom, Understanding, Counsel, Fortitude, Knowledge, Piety, and the fear of the Lord.

THE TWELVE FRUITS OF THE HOLY GHOST.

Charity, Patience, Mildness, Modesty, Joy, Forbearance, Fidelity, Moderation, Peace, Goodness, Kindness, and Chastity.

THE SPIRITUAL WORKS OF MERCY.

To give counsel to the doubtful — To instruct the ignorant.

To admonish sinners — To comfort the afflicted.

To forgive offences — To bear patiently the troublesome.

To pray for the living and the dead.

THE CORPORAL WORKS OF MERCY.

To feed the hungry — To give drink to the thirsty.

To clothe the naked — To shelter the houseless.

To visit the sick — To protect the innocent, and

To bury the dead.

THE FOUR SAYINGS OF OUR SAVIOUR ON THE CROSS.

1. Father, forgive them, for they know not what they do.

2. To the penitent: This day shalt thou be with me in Paradise.

3. To his mother: Woman, behold thy son. And to his disciple: Behold thy mother.

4. Into thy hands, O Lord, I commend my spirit.

THE EIGHT BEATITUDES.

1. Blessed are the poor in spirit; for theirs is the kingdom of heaven.

2. Blessed are the meek; for they shall obtain the land.

3. Blessed are they that mourn; for they shall be comforted.

4. Blessed are they that hunger and thirst after justice; for they shall be filled.

5. Blessed are the merciful; for they shall obtain mercy.

6. Blessed are the pure in heart; for they shall see God.

7. Blessed are the peacemakers; for they shall be called the children of God.

8. Blessed are they that suffer persecution for justice' sake; for theirs is the kingdom of heaven.

THE SEVEN COMMON SINS AND THE OPPOSITE VIRTUES.

	Contrary virtues.	
Pride,		Humility.
Covetousness,		Liberality.
Lust,		Chastity.
Anger,		Meekness.
Gluttony,		Temperance.
Envy,		Brotherly love.
Sloth,		Diligence.

NINE WAYS OF BEING ACCESSORY TO ANOTHER'S SIN.

By counsel — By consent — By command — By provocation — By praise or flattery — By concealment — By partaking — By silence — By defence of ill done.

THREE EMINENT GOOD WORKS.

Mercy, Prayer, and Kindness.

FOUR LAST THINGS TO BE REMEMBERED.

Death, Judgment, Punishment, and Heaven.

CHRISTIAN ARTICLES.

1. THERE is but one living, true, and Almighty God. The great Spirit of the Universe — Supreme and everlasting — without body, parts, or passions — The Creator and Preserver of all things, visible and invisible; and from this Godhead there are three beings in union: The Father, the Son, and the Holy Ghost.

2. The Father (Λόγος) in the beginning, moved upon the face of the waters, made this world and every living thing upon it, and formed man after his own image.

3. The Son (Ζωὴ) proceeding from the Father, by the will of the Father took man's nature, whereof is Christ, who suffered, was cruci-

fied, dead, and buried, yielding his body a living sacrifice, that man through his teaching and testament might inherit eternal life.

4. The Holy Ghost (Πνεῦμα) proceeding from the Father, by the promise of the Son, for man's comfort and guide, by whose inspiration evil is overcome, and the way of salvation made manifest.

5. The sacred Scriptures contain all things necessary to salvation; so that whatever is not read therein, nor can be proved thereby, is not to be required of any man that it should be believed as an article of faith, or thought requisite or necessary to salvation.

6. The living and true God is immutable, benevolent, and just; He has neither wants nor wishes, neither variableness nor shadow of turning; but the Old Testament is not contrary to the New, for both in the Old and the New Testament everlasting life is offered to mankind through Christ.

7. Original sin standeth in the following of Adam, and is the imperfection and corruption of the material nature of every man naturally engendered of the offspring of Adam, whereby man is of his own nature inclined to evil, so that the flesh lusteth always contrary to the spirit.

8. Good works done before the inspiration of the Spirit are to be accounted favorably, and are pleasing and acceptable to Christ, and forasmuch as they spring of faith, they make men meet to obtain the kingdom of heaven.

9. Predestination to life eternal is the everlasting purpose of the great Spirit of Goodness, decreed by the Almighty Ruler of the Universe before the world began. Wherefore our Heavenly Father, in accordance with this decree, has promised to deliver finally from condemnation those who believe in Christ, and to bring them by Christ to enjoy the life to come.

10. Man *may* be saved by the law or sect which he professeth, so that he be diligent to frame his life according to that law, and in conformity to his conscience, following the spirit of the Gospel by the light which is in him. But the Holy Scripture doth set out to us the name and precepts of Jesus Christ, whereby men *shall* be saved.

11. Sacraments ordained of Christ are badges or tokens of Christian men's profession, and of God's good will towards them, by which they are quickened, strengthened, and confirmed in their faith.

12. There are two sacraments ordained of Christ in the Gospel — Baptism and the Lord's Supper.

Baptism is not only a sign of profession, and mark of difference whereby Christian men are known, but it is also a sign of the promises of the forgiveness of sins, and of our adoption by the Holy Ghost, whereby faith is confirmed, and grace increased by virtue of prayer.

13. The Lord's Supper is not only a sign of the love which Christians ought to have among

themselves, one to another, but it is a sacrament of our salvation by Christ to such as rightly, worthily, and with faith, receive it.

14. The visible Church of Christ is a congregation of faithful men, in which the pure word of the great spirit of Almighty God is preached, and the sacraments of Christ performed according to his holy order.

15. The Church is a witness and keeper of Holy Writ; yet as it ought not to decree anything against the same, so besides the same it ought not to enforce anything to be believed for necessity of salvation.

16. It is not necessary that traditions and ceremonies be in all places, one, or utterly alike, for at all times they have been diverse, and may be changed according to the diversity of countries, times, and men's manners, so that nothing be ordained against God's word. As the Church of Rome hath erred, so also has the Church of England erred, not only in their living, and manner of ceremonies, but also in points of doctrine.

SUBJECTS FOR DAILY MEDITATION.

THE godly consideration of the Saviour—which is full of sweet, pleasant, and unspeakable comfort to all persons. And remember that thou hast this day, and every day, God to glorify—Jesus to imitate—a soul to save—sins to repent

of — virtues to acquire — Punishment to avoid — Heaven to gain — Eternity to prepare for — Time to profit of — passions to subdue — and Death perhaps to suffer.

EXAMINATION OF CONSCIENCE.

IN the evening, on retiring, you should examine as seriously as if you were sure your soul would be required of you during the night, whether, during the day, you have offended God, by thought, word, deed, or omission.

1. With regard to God. Have you neglected to offer your heart to God, or taken his holy name in vain, or been forgetful of him through the day?

2. With regard to your neighbor. Have you indulged anger, impatience, ill temper, hatred, jealousy, or desire of revenge? Have you defrauded, slandered, or ill-treated him? Have you rashly judged or lied, or been accessory to the sins of others?

3. With regard to yourself. Have you indulged in pride or vanity, sinned in any way by thoughts, words, looks, or actions; been guilty of any impurity, or of sloth or negligence, or misemployed your time?

Private Devotions.

ON RISING IN THE MORNING, AND RETIRING TO REST AT NIGHT.

COLLECT.

O HEAVENLY Father, give me, I beseech thee, an increase of Faith, Hope, and Charity, and that I may obtain what thou hast promised, grant me to love and practise what thou hast commanded through Jesus Christ our Lord.

COLLECT OF FAITH.

O LORD our Saviour, I firmly believe that thou hast opened to me the way of everlasting life, and that thy teaching, O Christ, leads to my salvation, — for thou art truth itself.

COLLECT OF HOPE.

O HEAVENLY Father, thou hast promised me eternal life, and I humbly hope to obtain it to thy glory and honor, through the inspiration of the Holy Ghost, and by following the precepts of our blessed Lord and Saviour.

COLLECT OF CHARITY.

O FATHER in heaven, great are thy perfections, and greater still thy mercy. Grant that I may always do thy will, and honor and respect my neighbor, and love him as myself.

COLLECT OF CONTRITION.

O HOLY and Heavenly Father, who would not the death of a sinner, but rather that he should turn from his wickedness and live, I humbly entreat thee mercifully to look upon me and spare me. I am grieved and sorrowful at the number of my sins, and truly repent me of my faults. O Lord, help me in this world, that thy judgment may be merciful to me in the world to come. Yet not my will, but thine be done, O gracious Father. *Amen.*

A PRAYER OF LOVE AND OBLATION TO OUR REDEEMER, CHRIST.

O MY blessed Saviour, I most ardently desire, by every breath I draw, by every thought, word, and action, by every movement of body and soul, to tell thee a thousand and a thousand times, that I love thee more than my life, or anything in the world, and that I consecrate myself to thee with the promises and resolutions of my heart. I offer thee also all the homage, love, joy, praise, and adoration of the Church militant, triumphant, and suffering; all that it has offered, or will offer to thee to the end of time; all the love and delights which thou possesseth; all the homage that thy disciples render to thee at the altar; all the prayers that are now being celebrated; and that I may be a supplicant with

each, to thy honor and glory, without will, wish, or desire, but those solely of pleasing thee, loving thee, living for thee, and dying for thee. I am thine, O Christ; make me so, entirely, and eternally. Above all, take my heart and fill it with thy love. *Amen.*

Forms of Prayer,

TO BE USED IN FAMILIES.

MORNING PRAYER.

¶ The master or mistress having called together as many of the family as can conveniently be present, let one of them, or any other whom they shall think proper, say as follows, all kneeling:

OUR Father, who art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done on earth, as it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever and ever. *Amen.*

O HOLY and Heavenly Father, in whom we move and have our being; we, thy needy creatures, render thee our humble praises, for thy preservation of us from the beginning of our lives to this day, and especially for having delivered us from the dangers of the past night. To thy watchful providence we owe it, that we are brought in safety to the beginning of this day. For these thy mercies, we bless and magnify thy glorious name; humbly beseeching thee to

accept this our morning sacrifice of praise and thanksgiving; for his sake who lay down in the grave, and rose again for us, thy Son our Saviour Jesus Christ. *Amen.*

AND, since it is of thy mercy, O gracious Father, that another day is added to our lives, we here dedicate both our souls and our bodies to thee and thy service, in a sober, righteous, and godly life; in which resolution do thou, O merciful God, confirm and strengthen us; that, as we grow in age, we may grow in grace, and in the knowlege of our Lord and Saviour Jesus Christ. *Amen.*

BUT, O Lord, who knowest the weakness of our nature, and the manifold temptations which we daily meet with; we humbly beseech thee to have compassion on our infirmities, and to give us the constant assistance of thy Holy Spirit; that we may be effectually restrained from sin, and excited to our duty. Imprint upon our hearts such a dread of thy judgments, and such a grateful sense of thy goodness to us, as may make us both afraid and ashamed to offend thee. And, above all, keep in our minds a lively remembrance of that great day, in which we must give a strict account of our thoughts, words, and actions; and, according to the works done in the body, be rewarded or punished by him, appointed the Judge of quick and dead, our Saviour Jesus Christ our Lord. *Amen.*

IN particular, we implore thy grace and protection for the ensuing day. Keep us temperate in our meats and drinks, and diligent in our several callings. Grant us patience under any afflictions thou shalt see fit to lay on us, and minds always contented with our present condition. Give us grace to be just and upright in all our dealings; quiet and peaceful; full of compassion; and ready to do good to all men, according to our abilities and opportunities. Direct us in all our ways (and prosper the works of our hands in the business of our several stations). Defend us from all dangers and adversities; and be graciously pleased to take us, and all things belonging to us, under thy fatherly care and protection. These things, and whatever else thou shalt see necessary and convenient to us, we humbly beg, through the merits and mediation of thy Son Jesus Christ our Lord and Saviour. *Amen.*

THE grace of our Father in heaven, the love of Christ, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

EVENING PRAYER.

¶ The family being together, a little before bed time, let the master or mistress, or any other whom they shall think proper, say as follows, all kneeling:

OUR Father, who art in heaven; Hallowed be thy Name; Thy kingdom come; Thy will be done on earth, as it is in heaven; Give us this

day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever and ever. *Amen.*

MOST merciful GOD, who art of purer eyes than to behold iniquity, and hast promised forgiveness to all those who confess and forsake their sins; we come before thee in an humble sense of our own unworthiness, acknowledging our manifold transgressions of thy righteous laws. But, O gracious Father, who desirest not the death of a sinner, look upon us, we beseech thee, in mercy, and forgive us all our transgressions. Make us deeply sensible of the great evil of them; and work in us a hearty contrition; that we may obtain forgiveness at thy hands, who art ever ready to receive humble and penitent sinners; for the sake of thy Son Jesus Christ, our Saviour and Redeemer. *Amen.*

AND lest, through our own frailty, or the temptations which encompass us, we be drawn again into sin, vouchsafe us, we beseech thee, the direction and assistance of thy Holy Spirit. Reform whatever is amiss in the temper and disposition of our souls; that no unclean thoughts, unlawful designs, or inordinate desires, may rest there. Purge our hearts from envy, hatred, and malice; that we may never suffer the sun to go down upon our wrath; but may always go to our

rest in peace, charity, and good will, with a conscience void of offence toward thee and toward men; that so we may be preserved pure and blameless, unto the coming of our Lord and Saviour Jesus Christ. *Amen.*

AND accept, O LORD, our intercessions for all mankind. Let the light of thy Gospel shine upon all nations; and may as many as have received it, live as becomes it. Be gracious unto thy Church; and grant that every member of the same, in his vocation and ministry, may serve thee faithfully. Bless all in authority over us; and so rule their hearts and strengthen their hands, that they may punish wickedness and vice, and maintain thy true religion and virtue. Send down thy blessings, temporal and spiritual, upon all our relations, friends, and neighbors. Reward all who have done us good, and pardon all those who have done or wish us evil, and give them repentance and better minds. Be merciful to all who are in any trouble; and do thou, the God of pity, administer to them according to their several necessities, for his sake who went about doing good, thy Son our Saviour Jesus Christ. *Amen.*

TO our prayers, O LORD, we join our unfeigned thanks for all thy mercies; for our being, our reason, and all other endowments and faculties of soul and body; for our health, friends, food, and raiment, and all the other comforts and

conveniences of life. Above all, we adore thy mercy in sending thy Son into the world, to redeem us from sin and eternal death, and in giving us the knowledge and sense of our duty toward thee. We bless thee for thy patience with us, notwithstanding our many and great provocations; for all the directions, assistances, and comforts of thy Holy Spirit; for thy continual care and watchful providence over us through the whole course of our lives; and particularly for the mercies and benefits of the past day; beseeching thee to continue these thy blessings to us; and to give us grace to show our thankfulness in a sincere obedience to his laws, through whose merits and intercessions we received them all, thy Son our Saviour Jesus Christ. *Amen.*

IN particular, we beseech thee to continue thy gracious protection to us this night. Defend us from all dangers and mischiefs, and from the fear of them; that we may enjoy such refreshing sleep, as may fit us for the duties of the following day. Make us ever mindful of the time when we shall lie down in the dust; and grant us grace always to live in such a state, that we may never be afraid to die; so that, living and dying, we may be thine, through the merits of our Saviour Jesus Christ, in whose name we offer up these our imperfect prayers. *Amen.*

THE grace of our Father in heaven, the love of Christ, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

Matins,

OR THE

ORDER FOR MORNING PRAYER.

¶ The *Minister* shall begin the *Morning Prayer*, by reading one or more of the following Sentences of Scripture:

THE Lord is in his holy temple; let all the earth keep silence before him. — *Hab.* ii. 20.

From the rising of the sun even unto the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering; for my name shall be great among the heathen, saith the Lord of hosts. — *Mal.* i. 11.

Let the words of my mouth, and the meditation of my heart, be alway acceptable in thy sight, O Lord, my strength and my Redeemer. — *Ps.* xix. 14.

When the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. — *Ezek.* xviii. 27.

The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise. — *Ps.* li. 17.

Rend your heart and not your garments, and turn unto the Lord your God; for he is gracious

and merciful, slow to anger, and of great kindness. — *Joel* ii. 13.

To the Lord our God belong mercy and forgiveness. — *Dan.* ix. 9.

Repent ye; for the kingdom of heaven is at hand. — *St. Matt.* iii. 2.

I will arise, and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son. — *St. Luke* xv. 18, 19.

¶ Then the Minister shall say,

DEARLY beloved brethren, the Scripture moveth us, in sundry places, to acknowledge and confess our manifold sins and wickedness, and that we should not dissemble nor cloak them before the face of our Heavenly Father, but confess them, with an humble, lowly, penitent, and obedient heart; to the end that we may obtain forgiveness of the same, by his infinite goodness and mercy. And although we ought at all times humbly to acknowledge our sins before God; yet ought we chiefly so to do when we assemble and meet together, to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy word, and to ask those things which are requisite and necessary as well for the body as the soul. Wherefore, I pray and beseech you, as many as are here present, to accompany me with a pure heart and humble voice unto the throne of heavenly grace, saying —

¶ A general Confession, to be said by the whole Congregation after the Minister, all kneeling:

O GREAT and most merciful Father; We have erred and strayed from thy ways like lost sheep. We have followed too much the desires and devices of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done; and we have done those things which we ought not to have done: and there is no health in us. But thou, O Lord, have mercy upon us, miserable offenders. Spare thou those who confess their faults; restore thou those who are penitent; according to thy promises declared unto mankind in Christ Jesus our Lord. And grant, O most merciful Father, for his sake, that we may hereafter live a godly, righteous, and sober life, to the glory of thy holy name. *Amen.*

¶ The Declaration of Absolution, or Remission of Sins; to be made by the Priest alone, standing; the people still kneeling:

THE Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that he may turn from his wickedness and live, hath given power and commandment to his ministers to declare and pronounce to his people, being penitent, the Absolution and Remission of their sins. He pardoneth and absolveth all those who truly repent, and unfeignedly believe his holy Gospel. Wherefore, let us beseech him to grant us true repentance, and his Holy Spirit; that those things may please him which we do at

this present, and that the rest of our life hereafter may be pure and holy; so that at the last we may come to his eternal joy, through Jesus Christ our Lord.

¶ The People shall answer here, and at the end of every Prayer, *Amen.*

¶ Or this:

OUR heavenly Father, who, of his great mercy, hath promised forgiveness of sins to all those who, with hearty repentance and true faith, turn unto him; have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to everlasting life, through Jesus Christ our Lord. *Amen.*

¶ Then the Minister shall kneel, and say the Lord's Prayer; the People still kneeling, and repeating it with him, both here, and wheresoever else it is used in Divine Service.

OUR Father, who art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done on earth, as it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil; for thine is the kingdom, and the power, and the glory, for ever and ever. *Amen.*

¶ Then likewise he shall say:

O Lord, open thou our lips;

Ans. And our mouth shall show forth thy praise.

¶ Here, all standing up, the Minister shall say,

Gloria Patri.

Glory be to the Father, and to the Son, and to the Holy Ghost;

Ans. As it was in the beginning, is now, and ever shall be, world without end.

Min. Praise ye the Lord.

Ans. The Lord's name be praised.

¶ The following Anthem is then to be said or sung:

Venite, exultimus Domino.

O COME, let us sing unto the Lord; let us heartily rejoice in the strength of our salvation.

Let us come before his presence with thanksgiving, and show ourselves glad in him with psalms.

For the Lord is a great God; and a great King above all gods.

In his hand are all the corners of the earth; and the strength of the hills is his also.

The sea is his, and he made it; and his hands prepared the dry land.

O come, let us worship, and fall down, and kneel before the Lord our Maker.

For he is the Lord our God; and we are the people of his pasture, and the sheep of his hand.

O worship the Lord in the beauty of holiness; let the whole earth stand in awe of him.

For he cometh, for he cometh to judge the earth; and with righteousness to judge the world, and the people with his truth.

¶ Here *may* be read one of the *Selections* of Psalms, and at the end of every Psalm, and likewise at the end of the *Venite, Benedicte, Jubilate, Benedictus, Cantate Domino, Bonum est confiteri, Deus misereatur, Benedic Anima mea*, may be said or sung the *Gloria Patri*; and at the end of the *Selection* of Psalms for the day, shall be said or sung the *Gloria Patri*, or else the *Gloria in Excelsis*, as followeth:

Gloria in Excelsis.

GLORY be to God on high, and on earth peace, good will toward men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord, our heavenly King, Father benevolent and just.

O Lord Jesus Christ, O Lamb of God, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For thou art holy, thou art the Lord; thou, O Christ, with the Holy Ghost, art most high in the glory of the Father. *Amen.*

¶ Here *may* be read the first lesson, according to the Table or Calendar.

¶ Note that before every lesson the Minister shall say: Here beginneth such a chapter, or verse of such a chapter, of such a book. And after every lesson: Here endeth the first or second lesson.

¶ After which the Minister shall say the following Prayer to Almighty God, all kneeling:

PRAYER TO ALMIGHTY GOD.

O ETERNAL and Almighty God, omniscient and omnipresent, the Creator and God of all,

to whom the universe is subject, — we humbly adore thy name, and worship thy perfection.

All things obey thy will, and this glorious earth, with the thousand brilliant worlds which circle round thee, are governed by thy law. In wisdom hast thou made them all.

We are taught to worship thee, O Eternal and Almighty God, through the mysterious union of a holy, blessed, and glorious Trinity, and to ascribe to our Father in heaven all might, majesty, dominion, and power, as God, Governor, and Judge, of the world we live in. We thank thee, that our Father has promised us eternal life, and salvation in the day of final judgment, through the mediation of our Redeemer Jesus Christ; and that by the inspiration of the Holy Ghost, we are permitted to offer up to thy all-glorious majesty, our humble supplications and prayers — believing in thy justice, and trusting to thy mercy hereafter.

O most adorable Spirit, great Ruler of creation, God of gods, benevolent and good, thou didst order our being, and our condition is according to thy word. Grant us, we humbly beseech thee, a knowledge of thy truth, and a clear understanding of thy will, with a grateful sense of the mercies we receive from our Heavenly Father, through his blessed Son, our Saviour, so that when, hereafter, we shall live in the spirit, we may prove ourselves acceptable to thee, and become partakers of that happy life prepared for us from the beginning. *Amen.*

¶ After which shall be said or sung the following Hymn:

Te Deum laudamus.

WE praise thee, O God; we acknowledge thee to be the Lord.

All the earth doth worship thee, the Father everlasting.

To thee, all Angels cry aloud; the Heavens and all the Powers therein.

To thee, Cherubim and Seraphim continually do cry.

Holy, Holy, Holy, Lord God of Sabaoth.

Heaven and earth are full of the majesty of thy glory.

The glorious company of the Apostles praise thee.

The goodly fellowship of the Prophets praise thee.

The noble army of Martyrs praise thee.

The holy Church, throughout all the world, doth acknowledge thee.

We believe that thou shalt come to be our Judge.

We therefore pray thee, help thy servants.

Make them to be numbered with thy saints, in glory everlasting.

O Lord, save thy people, and bless thine heritage.

Govern them, and lift them up forever.

Day by day we magnify thee;

And we worship thy name ever, world without end.

Vouchsafe, O Lord, to keep us this day without sin.

O Lord, have mercy upon us, have mercy upon us.

O Lord, let thy mercy be upon us, as our trust is in thee.

O Lord, in thee have I trusted; let me never be confounded.

¶ Or this Canticle:

Benedicite, omnia opera Domine.

O ALL ye works of the Lord, bless ye the Lord; praise him, and magnify him forever.

O ye Angels of the Lord, bless ye the Lord; praise him and magnify him forever.

O ye Heavens, bless ye the Lord; praise him, and magnify him forever.

O all ye Powers of the Lord, bless ye the Lord; praise him, and magnify him forever.

O ye Children of Men, bless ye the Lord; praise him, and magnify him forever.

O let Israel bless the Lord; praise him, and magnify him forever.

O ye Priests of the Lord, bless ye the Lord; praise him, and magnify him forever.

O ye Servants of the Lord, bless ye the Lord; praise him, and magnify him forever.

O ye Spirits and Souls of the Righteous; bless ye the Lord; praise him, and magnify him forever.

O ye holy and humble men of heart, bless ye the Lord; praise him, and magnify him forever.

¶ Then the Minister, kneeling, shall say the following Prayer to

THE GOSPEL TRINITY.

To our Father in Heaven.

O HOLY Father in heaven, O glorious and blessed Word, who, in the beginning, didst form this world and every living thing upon it. Hallowed be thy name. Thou orderest our condition, and through thy wisdom we live, and move, and have our being.

Submissively we bow before thee, and entreat thy pardon for our transgressions. To thee belong might, majesty, dominion, and power over us, and we pray thee, Heavenly Father, mercifully to look upon our infirmities. Remember, O Lord, that our flesh is weak and tends to evil, and that, while soul and body are bound together by perishable matter, we may be daily tempted beyond our strength. Succor us, we beseech thee, in our troubles, and send us aid in our distress, that through the inspiration of the Holy Spirit we may have a heart to love, and not to fear thy judgments.

O gracious Father, we have erred and strayed from thy ways; we have followed the devices of our own hearts; we have offended thee; we are miserable sinners. But thou, O God, have mercy upon us; spare us who confess our faults; restore us who are penitent; and enable us finally to attain eternal life, through thy promises declared to all mankind in Jesus Christ our Lord.

To the Son.

O blessed Lord, our Saviour, O Christ, our Comforter, beloved Son of our Heavenly Father; thou didst receive man's form to save him from the effects of sin, and didst endure the sharpness of death to obtain for him the kingdom of heaven. We thank thee — we praise thee — we bless thee, and worship thee forever.

Without thy manifestation, our own unworthiness would have left us subject to the law; but thou, O gracious Saviour, in thy abundant love, didst mediate in our behalf, and gave thy body a living sacrifice for our salvation. Eternal life is in thee; and through thee, and by thy precepts, we hope to be made partakers of the heavenly kingdom thou hast prepared for us. O holy Jesus, splendor of the Father, brightness of eternal light, and King of glory, we are thy disciples and followers forever, and will constantly endeavor, through thy help, faithfully to live and walk according to thy law. Pardon, then, our sins, we humbly beseech thee, and save our souls to dwell with thee in life everlasting.

To the Holy Ghost.

O glorious Holy Ghost, the Lord of life, and giver of every perfect gift, who proceedest from the true and living God, through the Father and by the Son to us; and with the Father and the Son art worshipped and glorified. O Holy Spirit, replenish us with thy grace, and endue us plenteously with thy heavenly gifts. Grant, we beseech thee, that we may receive from thy inspiration wisdom, understanding, and counsel, fortitude, knowledge, and piety; so

that through them we may obtain their blessed fruits of charity, joy, and peace, patience and goodness, fidelity and love, and such other Christian virtues as are necessary to salvation. Look upon us with an eye of mercy, comfort us with a sense of thy goodness, and enable us so to live, that, when this painful life is ended, we may dwell with thy Holy Spirit in life everlasting.

To the Trinity. O holy, blessed, and glorious Trinity, in adoration of the eternal Spirit of Almighty God, the Ruler of the universe and God of gods, and in the power of his divine majesty, we acknowledge the excellence of thy mysterious name, and worship the sacred union of the Father, the Son, and the Holy Ghost, appointed from the beginning for our government, salvation, and the life to come. *Amen.*

¶ Here, all standing up, the Minister shall say,

Glory be to the Father, and to the Son, and to the Holy Ghost; As it was in the beginning, is now, and ever shall be, world without end. *Amen.*

¶ Here *may* be read the second lesson, taken out of the New Testament, according to the Calendar.

¶ After which shall be said or sung the following Hymn:

Jubilate Deo. Psalm c.

O BE joyful in the Lord, all ye lands; serve the Lord with gladness, and come before his presence with a song.

Be ye sure that the Lord he is God; it is he that hath made us, and not we ourselves; we are his people and the sheep of his pasture.

O go your way into his gates with thanksgiving, and into his courts with praise; be thankful unto him, and speak good of his name.

For the Lord is gracious; his mercy is everlasting; and his truth endureth from generation to generation.

¶ Or this Hymn:

Benedictus. St. Luke i. 68.

BLESSED be the Lord God of Israel; for he hath visited and redeemed his people;

And hath raised up a mighty salvation for us,

As he spake by the mouth of his holy prophets, which have been since the world began;

That we should be saved.

¶ Then shall be said the Christian's Creed, by the Minister and People, standing:

I BELIEVE in one God, Eternal and Almighty, the Creator and God of all.

I believe in a Holy Father in heaven; a blessed Redeemer of the world; a glorious Holy Ghost; in Jesus Christ our Lord.

I believe in the Holy Catholic Church; in the communion of saints; the forgiveness of sins; the resurrection of the dead; and the life everlasting. *Amen.*

¶ And, after that, these Prayers following, all devoutly kneeling; the Minister first pronouncing,—

The Lord be with you;

Ans. And with thy spirit.

¶ *Min.* Let us pray.

O Lord, show thy mercy upon us;

Ans. And grant us thy salvation.

Min. O God, make clean our hearts within us;

Ans. And take not thy Holy Spirit from us.

¶ A Collect for Peace.

O GOD, who art the author of peace and lover of concord, in knowledge of whom standeth our eternal life, whose service is perfect freedom; defend us, thy humble servants, in all assaults of our enemies; that we, surely trusting in thy defence, may not fear the power of any adversaries, through the might of Jesus Christ our Lord. *Amen.*

¶ A Collect for Grace.

O LORD, our heavenly Father, who hast safely brought us to the beginning of this day; defend us in the same with thy mighty power, and grant that this day we fall into no sin, neither run into any kind of danger; but that all our doings, being ordered by thy governance, may be righteous in thy sight, through Jesus Christ our Lord. *Amen.*

¶ A Prayer for the *President of the United States*, and all in Civil Authority.

O LORD, our heavenly Father, the high and mighty Ruler of the world, who dost from thy throne behold all the dwellers upon earth; most heartily we beseech thee, with thy favor to behold and bless thy servant, *the President of*

the United States, and all others in authority; and so replenish them with the grace of thy Holy Spirit, that they may always incline to thy will, and walk in thy way. Endue them plenteously with heavenly gifts; grant them in health and prosperity long to live; and finally, after this life, to attain everlasting joy and felicity, through Jesus Christ our Lord. *Amen.*

¶ Prayer for the Clergy and People.

O FATHER in heaven, from whom cometh every good and perfect gift, send down upon our Bishops and other Clergy, and upon the Congregations committed to their charge, the healthful spirit of thy grace; and, that they may truly please thee, pour upon them the continual dew of thy blessing: Grant this, O Lord, for the honor of our Advocate and Mediator Jesus Christ. *Amen.*

¶ A Prayer for all Conditions of Men.

O GOD, the Maker and Preserver of all mankind, we humbly beseech thee for all sorts and conditions of men, that thou wouldst be pleased to make thy ways known unto them, thy saving health unto all nations. More especially we pray for thy holy Church universal; that it may be so guided and governed by thy good Spirit, that all who profess and call themselves Christians, may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life. Finally, we

commend to thy fatherly goodness all those who are any ways afflicted or distressed in mind, body, or estate; that it may please thee to comfort and relieve them, according to their several necessities, giving them patience under their sufferings, and a happy issue out of all their afflictions. And this we beg for Jesus Christ's sake. *Amen.*

¶ A General Thanksgiving.

FATHER of all mercies, we, thine unworthy servants, do give thee most humble and hearty thanks for all thy goodness and loving kindness to us and to all men. We bless thee for our creation, preservation, and all the blessings of this life; but, above all, for thine inestimable love in the redemption of the world, for the means of grace, and for the hope of glory. And we beseech thee, give us that due sense of all thy mercies, that our hearts may be unfeignedly thankful, and that we may show forth thy praise, not only with our lips, but in our lives; by giving up ourselves to thy service, and by walking before thee in holiness and righteousness all our days, through Jesus Christ our Lord. *Amen.*

¶ Promise of the Lord.

FATHER in heaven, who hast given us grace at this time, with one accord to make our common supplications unto thee; and dost promise that when two or three are gathered together in thy name, thou wilt grant their requests; fulfil now, O Lord, the desires and petitions of thy ser-

vants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen.*

THE grace of our Father in Heaven, the love of Christ, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

End of Morning Prayer.

¶ Matins and Vespers, or Morning and Evening Services, are to be commenced by an appropriate voluntary, or sacred instrumental music.

Vespers,

OR THE

ORDER FOR EVENING PRAYER.

¶ The *Minister* shall begin the *Evening Prayer*, by reading one or more of the following sentences of Scripture:

THE LORD is in his holy temple; let all the earth keep silence before him. *Hab.* ii. 20.

From the rising of the sun even unto the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering; for my name shall be great among the heathen, saith the Lord of hosts. *Mal.* i. 11.

Let the words of my mouth, and the meditation of my heart, be alway acceptable in thy sight, O Lord, my strength and my Redeemer. *Ps.* xix. 14.

When the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. *Ezek.* xviii. 27.

I acknowledge my transgressions; and my sin is ever before me. *Ps.* li. 3.

Hide thy face from my sins; and blot out all mine iniquities. *Ps.* li. 9.

The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise. *Ps.* li. 17.

Rend your heart and not your garments, and turn unto the Lord your God; for he is gracious and merciful, slow to anger, and of great kindness. *Joel* ii. 13.

To the Lord our God belong mercy and forgiveness. *Dan.* ix. 9.

Repent ye; for the kingdom of heaven is at hand. *St. Matt.* iii. 2.

I will arise and go to my father, and will say unto him; Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son. *St. Luke* xv. 18, 19.

¶ Then the Minister shall say:

DEARLY beloved brethren, the Scripture moveth us in sundry places to acknowledge and confess our manifold sins and wickedness, and that we should not dissemble nor cloak them before the face of our heavenly Father, but confess them with an humble, lowly, penitent, and obedient heart; to the end that we may obtain forgiveness of the same, by his infinite goodness and mercy. And although we ought, at all times, humbly to acknowledge our sins before God; yet ought we chiefly so to do, when we assemble and meet together, to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy word, and to ask those things which are requisite and necessary, as well for the body as the soul. Wherefore, I pray and beseech you, as many as are here present, to

accompany me, with a pure heart and humble voice, unto the throne of the heavenly grace, saying —

¶ A general Confession, to be said by the whole Congregation after the Minister, all kneeling.

O GREAT and most merciful Father; We have erred and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done; And we have done those things which we ought not to have done: And there is no health in us. But thou, O Lord, have mercy upon us, miserable offenders. Spare thou those, O God, who confess their faults. Restore thou those who are penitent; According to thy promises declared unto mankind, in Christ Jesus our Lord. And grant, O most merciful Father, for his sake; That we may hereafter live a godly, righteous, and sober life; To the glory of thy holy name. *Amen.*

¶ The Declaration of Absolution, or Remission of Sins; to be made by the Priest alone, standing; the People still kneeling.

THE Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that he may turn from his wickedness and live, hath given power and commandment to his ministers to declare and pronounce to his people, being penitent, the Absolution and Remission of

their sins. He pardoneth and absolveth all those who truly repent, and unfeignedly believe his holy Gospel. Wherefore, let us beseech him to grant us true repentance, and his Holy Spirit; that those things may please him which we do at this present, and that the rest of our life hereafter may be pure and holy; so that at the last we may come to his eternal joy, through Jesus Christ our Lord.

¶ The People shall answer here, and at the end of every Prayer, Amen.

¶ Or this.

OUR heavenly Father, who, of his great mercy, hath promised forgiveness of sins to all those who, with hearty repentance and true faith, turn unto him; have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to everlasting life, through Jesus Christ our Lord. *Amen.*

¶ Then the Minister shall kneel, and say the Lord's Prayer; the People still kneeling, and repeating it with him, both here, and wheresoever else it is used in Divine Service.

OUR Father, who art in heaven, Hallowed be thy name; Thy kingdom come; Thy will be done on earth, as it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil: For thine is the king-

dom, and the power, and the glory, for ever and ever. *Amen.*

¶ Then likewise he shall say:

O Lord, open thou our lips;

Ans. And our mouth shall show forth thy praise.

¶ Here, all standing up, the Minister shall say:

Gloria Patri.

Glory be to the Father, and to the Son, and to the Holy Ghost;

Ans. As it was in the beginning, is now, and ever shall be, world without end.

Min. Praise ye the Lord.

Ans. The Lord's name be praised.

¶ The following Anthem is then to be said or sung:

Venite, exultemus Domino.

O COME, let us sing unto the Lord, let us heartily rejoice in the strength of our salvation.

Let us come before his presence with thanksgiving, and show ourselves glad in him with psalms.

For the Lord is a great God; and a great King above all gods.

In his hand are all the corners of the earth; and the strength of the hills is his also.

The sea is his, and he made it; and his hands prepared the dry land.

O come, let us worship, and fall down, and kneel before the Lord our Maker.

For he is the Lord our God; and we are the people of his pasture, and the sheep of his hand.

O worship the Lord in the beauty of holiness; let the whole earth stand in awe of him.

For he cometh, for he cometh to judge the earth; and with righteousness to judge the world, and the people with his truth.

¶ Here *may* be read the first lesson, according to the Calendar, or one of the Selection of Psalms, with the Doxology, as set forth in the Matins, or Morning Service. Then shall be read the Prayers of Adoration of Almighty God, the Father, the Son, and Holy Ghost.

PRAYER TO ALMIGHTY GOD.

O ETERNAL and Almighty God, omniscient and omnipresent, the Creator and God of all, to whom the universe is subject, — we humbly adore thy name, and worship thy perfection.

All things obey thy will, and this glorious earth, with the thousand brilliant worlds which circle round thee, are governed by thy law. In wisdom hast thou made them all.

We are taught to worship thee, O Eternal and Almighty God, through the mysterious union of a holy, blessed, and glorious Trinity, and to ascribe to our Father in heaven all might, majesty, dominion, and power, as God, Governor, and Judge, of the world we live in. We thank thee, that our Father has promised us eternal life, and salvation in the day of final judgment, through the mediation of our Redeemer Jesus Christ; and that by the inspiration of the Holy Ghost, we are permitted to offer up to thy all-glorious majesty our

humble supplications and prayers — believing in thy justice, and trusting to thy mercy hereafter.

O most adorable Spirit, great Ruler of creation, God of gods, benevolent and good, thou didst order our being, and our condition is according to thy word. Grant us, we humbly beseech thee, a knowledge of thy truth, and a clear understanding of thy will, with a grateful sense of the mercies we receive from our Heavenly Father, through his blessed Son, our Saviour, so that when, hereafter, we shall live in the spirit, we may prove ourselves acceptable to thee, and become partakers of that happy life prepared for us from the beginning. *Amen.*

¶ Then the Minister, kneeling, shall say the following Prayer to our Father in heaven:

PRAYER TO OUR FATHER IN HEAVEN.

O HOLY Father in heaven, O glorious and blessed Word, who, in the beginning, didst form this world and every living thing upon it. Hallowed be thy name. Thou orderest our condition, and through thy wisdom we live, and move, and have our being.

Submissively we bow before thee, and entreat thy pardon for our transgressions. To thee belong might, majesty, dominion, and power over us, and we pray thee, Heavenly Father, mercifully to look upon our infirmities. Remember, O Lord, that our flesh is weak and tends to evil, and that, while soul and body are bound together by perishable matter, we may be daily tempted

beyond our strength. Succor us, we beseech thee, in our troubles, and send us aid in our distress, that through the inspiration of the Holy Spirit we may have a heart to love, and not to fear thy judgments.

O gracious Father, we have erred and strayed from thy ways; we have followed the devices of our own hearts; we have offended thee; we are miserable sinners. But thou, O God, have mercy upon us; spare us who confess our faults; restore us who are penitent; and enable us finally to attain eternal life, through thy promises declared to all mankind in Jesus Christ our Lord. *Amen.*

¶ Then the Minister shall say the following Prayer to our Saviour Jesus Christ:

PRAYER TO OUR SAVIOUR JESUS CHRIST.

O BLESSED Lord, our Saviour, O Christ, our Comforter, beloved Son of our Heavenly Father; thou didst receive man's form to save him from the effects of sin, and didst endure the sharpness of death to obtain for him the kingdom of heaven. We thank thee — we praise thee — we bless thee, and worship thee forever.

Without thy manifestation, our own unworthiness would have left us subject to the law; but thou, O gracious Saviour, in thy abundant love, didst mediate in our behalf, and gave thy body a living sacrifice for our salvation. Eternal life is in thee; and through thee, and by thy precepts,

we hope to be made partakers of the heavenly kingdom thou hast prepared for us. O holy Jesus, splendor of the Father, brightness of eternal light, and King of glory, we are thy disciples and followers forever, and will constantly endeavor, through thy help, faithfully to live and walk according to thy law. Pardon, then, our sins, we humbly beseech thee, and save our souls to dwell with thee in life everlasting. *Amen.*

¶ Then the Minister shall say the following Prayer to the Holy Ghost:

PRAYER TO THE HOLY GHOST.

O GLORIOUS Holy Ghost, the Lord of life, and giver of every perfect gift, who proceedest from the true and living God, through the Father and by the Son to us; and with the Father and the Son art worshipped and glorified. O Holy Spirit, replenish us with thy grace, and endue us plenteously with thy heavenly gifts. Grant, we beseech thee, that we may receive from thy inspiration, wisdom, understanding, and counsel, fortitude, knowledge, and piety; so that through them we may obtain their blessed fruits of charity, joy and peace, patience and goodness, fidelity and love, and such other Christian virtues as are necessary to salvation. Look upon us with an eye of mercy, comfort us with a sense of thy goodness, and enable us so to live, that, when this painful life is ended, we may dwell with thy Holy Spirit in life everlasting. *Amen.*

¶ After which shall be said or sung the following Psalm:

Cantate Domino. Ps. xcviii.

O SING unto the Lord a new song; for he hath done marvellous things.

Show yourselves joyful unto the Lord, all ye lands; sing, rejoice, and give thanks.

Praise the Lord with thanksgiving.

O show yourselves joyful before the Lord, the King.

With righteousness shall he judge the world, and the people with equity.

¶ Or this:

Bonum est confiteri. Ps. xcii.

IT is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most Highest;

To tell of thy loving-kindness early in the morning, and of thy truth in the night season;

For thou, Lord, hast made me glad through thy works; and I will rejoice in giving praise for the operations of thy hands.

¶ A lesson of the New Testament, as it is appointed, *may* here be read.

¶ Then shall be said or sung this Psalm:

Deus misereatur. Ps. lxvii.

GOD be merciful unto us and bless us, and show us the light of his countenance, and be merciful unto us.

That thy way may be known upon earth, thy saving health among all nations.

Let the people praise thee, O God: yea, let all the people praise thee.

O let the nations rejoice and be glad; for thou shalt judge the folk righteously, and govern the nations upon earth.

Let the people praise thee, O God; yea, let all the people praise thee.

Then shall the earth bring forth her increase; and God, even our own God, shall give us his blessing.

God shall bless us; and all the ends of the world shall fear him.

¶ Or this:

Benedic Anima mea. Ps. ciii.

PRAISE the Lord, O my soul, and all that is within me, praise his holy name.

Praise the Lord, O my soul, and forget not all his benefits;

Who forgiveth all thy sin, and healeth all thine infirmities;

Who saveth thy life from destruction, and crowneth thee with mercy and loving-kindness.

O praise the Lord, ye Angels of his, ye that excel in strength; ye that fulfil his commandment, and hearken unto the voice of his word.

O praise the Lord, all ye his hosts; ye servants of his that do his pleasure.

O speak good of the Lord, all ye works of his, in all places of his dominion. Praise thou the Lord, O my soul.

¶ Then shall be said the Christian's Creed by the Minister and People, standing:

I BELIEVE in one God, Eternal and Almighty, the Creator and God of all.

I believe in a Holy Father in heaven, a blessed Redeemer of the world, a glorious Holy Ghost, in Jesus Christ our Lord.

I believe in the Holy Catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the dead; and the life everlasting. *Amen.*

¶ And after that, these prayers following, all devoutly kneeling; the Minister first pronouncing:

The Lord be with you;
Ans. And with thy spirit.

¶ *Min.* Let us pray.

O Lord, show thy mercy upon us;
Ans. And grant us thy salvation.
Min. O God, make clean our hearts within us;
Ans. And take not thy Holy Spirit from us.

¶ A Collect for Peace.

O GOD, from whom all holy desires, all good counsels, and all just works do proceed; give unto thy servants that peace, which the world cannot give; that our hearts may be set to obey thy commandments, and also that by thee, we, being defended from the fear of our enemies, may pass our time in rest and quietness, through the merits of Jesus Christ our Saviour. *Amen.*

¶ A Collect for Aid against Perils.

O LORD, our heavenly Father, by whose almighty power we have been preserved this

day; by thy great mercy defend us from all perils and dangers of this night, for the love of our Saviour Jesus Christ. *Amen.*

¶ A Prayer for the *President of the United States*, and all in Civil Authority.

O LORD, our heavenly Father, the high and mighty Ruler of the world, who dost from thy throne behold all the dwellers upon earth; most heartily we beseech thee, with thy favor to behold and bless thy servant, *the President of the United States*, and all others in authority; and so replenish them with the grace of thy Holy Spirit, that they may always incline to thy will, and walk in thy way. Endue them plenteously with heavenly gifts; grant them in health and prosperity long to live; and finally, after this life, to attain everlasting joy and felicity, through Jesus Christ our Lord. *Amen.*

¶ A Prayer for the Clergy and People.

O FATHER in heaven, from whom cometh every good and perfect gift, send down upon our Bishops and other Clergy, and upon the Congregations committed to their charge, the healthful spirit of thy grace; and, that they may truly please thee, pour upon them the continual dew of thy blessing: Grant this, O Lord, for the honor of our Advocate and Mediator, Jesus Christ. *Amen.*

¶ A Prayer for all Conditions of Men.

O GOD, the Maker and Preserver of all mankind, we humbly beseech thee for all sorts

and conditions of men, that thou wouldst be pleased to make thy ways known unto them, thy saving health unto all nations. More especially we pray for thy holy church universal; that it may be so guided and governed by thy good Spirit, that all who profess and call themselves Christians, may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life. Finally, we commend to thy fatherly goodness, all those who are any ways afflicted or distressed in mind, body, or estate; that it may please thee to comfort and relieve them, according to their several necessities; giving them patience under their sufferings, and a happy issue out of all their afflictions: And this we beg for Jesus Christ's sake. *Amen.*

¶ A General Thanksgiving.

FATHER of all mercies, we, thine unworthy servants, do give thee most humble and hearty thanks for all thy goodness and loving-kindness to us, and to all men. We bless thee for our creation, preservation, and all the blessings of this life; but, above all, for thine inestimable love in the redemption of the world, for the means of grace, and for the hope of glory. And, we beseech thee, give us that due sense of all thy mercies, that our hearts may be unfeignedly thankful, and that we may show forth thy praise, not only with our lips, but in our lives; by giving up ourselves to thy service, and by

walking before thee in holiness and righteousness all our days, through Jesus Christ our Lord. *Amen.*

¶ Promise of the Lord.

O FATHER in heaven, who hast given us grace at this time, with one accord to make our common supplications unto thee; and dost promise that when two or three are gathered together in thy name, thou wilt grant their requests; fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen.*

THE grace of our Father in heaven, the love of Christ, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

¶ End of Evening Prayer.

¶ In the orders for the Matin and Vesper services, the Minister may, *on his discretion*, omit the reading of a selection from the Psalms, and also the reading of the first and second lessons.

The Litany,

OR

GENERAL SUPPLICATION.

¶ To be used after Morning Prayers on Sundays Holidays, and Fasts.

O HOLY Father of heaven; have mercy upon us miserable sinners.

O Holy Father of heaven; have mercy upon us miserable sinners.

O Blessed Son, Redeemer of the world; have mercy upon us miserable sinners.

O Blessed Son, Redeemer of the world; have mercy upon us miserable sinners.

O glorious Holy Ghost, proceeding through the Father and the Son; have mercy upon us miserable sinners.

O glorious Holy Ghost, proceeding through the Father and the Son; have mercy upon us miserable sinners.

O holy, blessed, and glorious Trinity; have mercy upon us miserable sinners.

O holy, blessed, and glorious Trinity; have mercy upon us miserable sinners.

O merciful Spirit, Eternal and Almighty, omniscient and omnipresent, Creator and God of all; have mercy upon us miserable sinners.

O merciful Spirit, Eternal and Almighty, omniscient and omnipresent, Creator and God of all; have mercy upon us miserable sinners.

Remember not, Lord, our offences, nor the

offences of our forefathers; neither tak
vengeance of our sins; spare us, good
spare thy people, whom thou hast redeeme
thy most precious blood, and be not angr
us forever;

Spare us, good Lord.

From all evil and mischief; from sin;
crafts and assaults; from thy wrath, and
thy final condemnation;

Good Lord, deliver us.

From all blindness of heart; from pride, va
glory, and hypocrisy; from envy, hatred, a
malice, and all uncharitableness;

Good Lord, deliver us.

From all inordinate and sinful affections; an
from all the deceits of the world, the flesh, an
the will;

Good Lord, deliver us.

From lightning and tempest; from plague, pes-
tilence, and famine; from battle and murder, and
from sudden death;

Good Lord, deliver us.

From all sedition, privy conspiracy, and rebel-
lion; from all false doctrine; from hardness of
heart, and contempt of thy Word and Command-
ment;

Good Lord, deliver us.

In all time of our tribulation; in all time of our
prosperity; in the hour of death, and in the day
of judgment;

Good Lord, deliver us.

We sinners do beseech thee to hear us, O Lord

God; and that it may please thee to rule and govern thy holy Church universal in the right way;

We beseech thee to hear us, good Lord.

That it may please thee to bless and preserve all Christian rulers and magistrates; giving them grace to execute justice, and to maintain truth;

We beseech thee to hear us, good Lord.

That it may please thee to illuminate all Bishops, Priests, and Deacons, with true knowledge and understanding of thy Word; and that both by their preaching and living they may set it forth, and show it accordingly;

We beseech thee to hear us, good Lord.

That it may please thee to bless and keep all thy people;

We beseech thee to hear us, good Lord.

That it may please thee to give to all nations unity, peace, and concord;

We beseech thee to hear us, good Lord.

That it may please thee to give us a heart to love and fear thee, and diligently to live after thy Commandments;

We beseech thee to hear us, good Lord.

That it may please thee to give to all thy people increase of grace, to hear meekly thy Word, and to receive it with pure affection, and to bring forth the fruits of the Spirit;

We beseech thee to hear us, good Lord.

That it may please thee to bring into the way of truth, all such as have erred, and are deceived;

We beseech thee to hear us, good Lord.

That it may please thee to strengthen such as do stand, and to comfort and help the weak hearted, and to raise up those who fall, and finally to beat down *sin* under our feet;

We beseech thee to hear us, good Lord.

That it may please thee to succor, help, and comfort all who are in danger, necessity, and tribulation;

We beseech thee to hear us, good Lord.

That it may please thee to preserve all who travel by land or by water, all sick persons, and young children, and to show thy pity upon all prisoners and captives;

We beseech thee to hear us, good Lord.

That it may please thee to defend, and provide for, the fatherless children and widows, and all who are desolate and oppressed;

We beseech thee to hear us, good Lord.

That it may please thee to have mercy upon all men;

We beseech thee to hear us, good Lord.

That it may please thee to forgive our enemies, persecutors, and slanderers, and to turn their hearts;

We beseech thee to hear us, good Lord.

That it may please thee to give and preserve to our use the kindly fruits of the earth, so that in due time we may enjoy them;

We beseech thee to hear us, good Lord.

That it may please thee to give us true repentance, to forgive us all our sins, negligences, and

ignorances, and to endue us with the grace of thy Holy Spirit, to amend our lives according to thy Holy Word;

We beseech thee to hear us, good Lord.

Son of God, we beseech thee to hear us.

Son of God, we beseech thee to hear us.

O Lamb of God, who takest away the sins of the world;

Grant us thy peace.

O Lamb of God, who takest away the sins of the world;

Have mercy upon us.

¶ Let us pray.

O MERCIFUL Father, who despisest not the sighing of a contrite heart, nor the desire of such as are sorrowful; mercifully assist our prayers which we make before thee in all our troubles and adversities, whensoever they oppress us; and graciously hear us, that those evils which the craft and subtlety of man worketh against us, may, by thy good providence, be brought to naught; that we, thy servants, being hurt by no persecutions, may evermore give thanks unto thee in thy holy Church, through Jesus Christ our Lord.

O Lord, help us and deliver us.

O GOD, we have heard with our ears, and our fathers have declared unto us, the noble works that thou didst in their days, and in the old time before them.

O Lord, help us and deliver us.

Glory be to the Father, and to the Son, and to the Holy Ghost;

Ans. As it was in the beginning, is now, and ever shall be, world without end. *Amen.*

Min. O Lord, let thy mercy be showed upon us;

Ans. As we do put our trust in thee.

¶ Let us pray.

WE humbly beseech thee, O Father, mercifully to look upon our infirmities; and, for the glory of thy name, turn from us all those evils that we most justly have deserved; and grant that, in all our troubles, we may put our whole trust and confidence in thy mercy; and evermore serve thee in holiness and pureness of living, to thy honor and glory, through our Mediator and Advocate, Jesus Christ our Lord. *Amen.*

THE grace of our Father in heaven, the love of Christ, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

Here endeth the Litany.

¶ When any of the occasional Prayers of Adoration, Petition, and Thanksgiving are required by circumstances, or called for by special cases, they may be used here, or before the two final prayers of the Morning and Evening services, on the discretion of the Minister.

¶ Then a Psalm or Hymn is to be sung, and after it the Altar Service is to be read by the Priest standing at the Altar.

Prayers of Adoration, Petition, and Thanksgiving.

To be read as required, or on discretion, in the Morning and Evening Service.

ADORATION.

¶ Prayer to Almighty God.

O ETERNAL and Almighty God, omniscient and omnipresent, the Creator and God of all, to whom the universe is subject, — we humbly adore thy name, and worship thy perfection.

All things obey thy will, and this glorious earth, with the thousand brilliant worlds which circle round thee, are governed by thy law. In wisdom hast thou made them all.

We are taught to worship thee, O Eternal and Almighty God, through the mysterious union of a holy, blessed, and glorious Trinity, and to ascribe to our Father in heaven all might, majesty, dominion, and power, as God, Governor, and Judge, of the world we live in. We thank thee, that our Father has promised us eternal life, and salvation in the day of final judgment, through the mediation of our Redeemer Jesus Christ; and that by the inspiration of the Holy Ghost, we are permitted to offer up to thy all-glorious majesty our humble supplications and prayers — believing in thy justice, and trusting to thy mercy hereafter.

O most adorable Spirit, great Ruler of creation, God of gods, benevolent and good, thou didst

order our being, and our condition is according to thy word. Grant us, we humbly beseech thee, a knowledge of thy truth, and a clear understanding of thy will, with a grateful sense of the mercies we receive from our Heavenly Father, through his blessed Son, our Saviour, so that when, hereafter, we shall live in the spirit, we may prove ourselves acceptable to thee, and become partakers of that happy life prepared for us from the beginning. *Amen.*

¶ Prayer to our Father in Heaven.

O HOLY Father in heaven, O glorious and blessed Word, who, in the beginning, didst form this world and every living thing upon it. Hallowed be thy name. Thou orderest our condition, and through thy wisdom we live, and move, and have our being.

Submissively we bow before thee, and entreat thy pardon for our transgressions. To thee belong might, majesty, dominion, and power over us, and we pray thee, Heavenly Father, mercifully to look upon our infirmities. Remember, O Lord, that our flesh is weak and tends to evil, and that, while soul and body are bound together by perishable matter, we may be daily tempted beyond our strength. Succor us, we beseech thee, in our troubles, and send us aid in our distress, that through the inspiration of the Holy Spirit we may have a heart to love, and not to fear, thy judgments.

O gracious Father, we have erred and strayed

from thy ways; we have followed the devices of our own hearts; we have offended thee; we are miserable sinners. But thou, O God, have mercy upon us; spare us who confess our faults; restore us who are penitent; and enable us finally to attain eternal life, through thy promises declared to all mankind in Jesus Christ our Lord. *Amen.*

¶ Prayer to our Saviour Jesus Christ.

O BLESSED Lord, our Saviour, O Christ, our Comforter, beloved Son of our Heavenly Father; thou didst receive man's form to save him from the effects of sin, and didst endure the sharpness of death to obtain for him the kingdom of heaven. We thank thee — we praise thee — we bless thee, and worship thee forever.

Without thy manifestation, our own unworthiness would have left us subject to the law; but thou, O gracious Saviour, in thy abundant love, didst mediate in our behalf, and gave thy body a living sacrifice for our salvation. Eternal life is in thee; and through thee, and by thy precepts, we hope to be made partakers of the heavenly kingdom thou hast prepared for us. O holy Jesus, splendor of the Father, brightness of eternal light, and King of glory, we are thy disciples and followers forever, and will constantly endeavor, through thy help, faithfully to live and walk according to thy law. Pardon, then, our sins, we humbly beseech thee, and save our souls to dwell with thee in life everlasting. *Amen.*

¶ Prayer to the Holy Ghost.

O GLORIOUS Holy Ghost, the Lord of life, and giver of every perfect gift, who proceedest from the true and living God, through the Father and by the Son to us; and with the Father and the Son art worshipped and glorified. O Holy Spirit, replenish us with thy grace, and endue us plenteously with thy heavenly gifts. Grant, we beseech thee, that we may receive from thy inspiration, wisdom, understanding, and counsel, fortitude, knowledge, and piety; so that through them we may obtain their blessed fruits of charity, joy and peace, patience and goodness, fidelity and love, and such other Christian virtues as are necessary to salvation. Look upon us with an eye of mercy, comfort us with a sense of thy goodness, and enable us so to live, that, when this painful life is ended, we may dwell with thy Holy Spirit in life everlasting. *Amen.*

¶ Prayer to the Trinity.

O HOLY, blessed, and glorious Trinity, in adoration of the eternal Spirit of Almighty God, the Ruler of the universe and God of gods, and in the power of his divine majesty, we acknowledge the excellence of thy mysterious name, and worship the sacred union of the Father, the Son, and the Holy Ghost, appointed from the beginning for our government, salvation, and the life to come. *Amen.*

PETITIONS.

¶ A Prayer for Congress.

MOST gracious Father, we humbly beseech thee, as for the people of these United States in general, so especially for their Senate and Representatives in Congress assembled; that thou wouldst be pleased to direct and prosper all their consultations, to the advancement of thy glory, the good of thy Church, the safety, honor, and welfare of thy people; that all things may be so ordered and settled by their endeavors, upon the best and surest foundations, that peace and happiness, truth and justice, religion and piety, may be established among us for all generations. These, and all other necessaries for them, for us, and thy whole Church, we humbly beg in the name and mediation of Jesus Christ, our most blessed Lord and Saviour. *Amen.*

¶ For Rain.

O HEAVENLY Father, who by thy Son Jesus Christ, hast promised to all those who seek thy kingdom and the righteousness thereof, all things necessary to their bodily sustenance; send us, we beseech thee, in this our necessity, such moderate rain and showers, that we may receive the fruits of the earth to our comfort, and to thy honor, through Jesus Christ our Lord. *Amen.*

¶ For Fair Weather.

MOST merciful Father, we humbly beseech thee, of thy great goodness, to restrain those immoderate rains, wherewith thou hast afflicted us. And we pray thee to send us such seasonable weather, that the earth may, in due time, yield her increase, for our use and benefit; and give us grace, that we may learn, by thy punishments, to amend our lives, and for thy clemency to give thee thanks and praise, through Jesus Christ our Lord. *Amen.*

¶ In Time of Dearth and Famine.

O GOD, heavenly Father, whose gift it is that the rain doth fall, and the earth bring forth her increase; behold, we beseech thee, the afflictions of thy people; increase the fruits of the earth by thy heavenly benediction; and grant that the scarcity and dearth which we now suffer, may, through thy goodness, be mercifully turned into plenty, for the love of Jesus Christ our Lord; to whom, with thee and the Holy Ghost, be all honor and glory, now and forever. *Amen.*

¶ In Time of War and Tumult.

O HEAVENLY Father, our Ruler and the Governor of all things, whose power no creature is able to resist, to whom it belongeth justly to punish sinners, and to be merciful to those who truly repent; save and deliver us, we humbly beseech thee, from the hands of our enemies; that we, being armed with thy defence, may be

preserved evermore from all perils, to glorify thee, who art the only giver of all victory, through Jesus Christ our Lord. *Amen.*

¶ In Time of great Sickness and Mortality.

O FATHER in heaven, the Lord of life and death, of sickness and health; regard our supplications, we humbly beseech thee; and, as thou hast thought fit to visit us for our sins with great sickness and mortality, in the midst of thy judgment, O Lord, remember mercy. Have pity upon us, miserable sinners, and withdraw from us the grievous sickness with which we are afflicted. May this, thy fatherly correction, have its due influence upon us, by leading us to consider how frail and uncertain our life is; that we may apply our hearts unto that heavenly wisdom, which in the end will bring us to everlasting life, through Jesus Christ our Lord. *Amen.*

¶ For a Sick Person.

O FATHER of mercies and of comfort, our only help in time of need; look down from heaven, we humbly beseech thee, behold, visit, and relieve thy sick *servant*, for whom our prayers are desired. Look upon *him* with the eyes of thy mercy; comfort *him* with a sense of thy goodness; give *him* patience under *his* affliction; and, in thy good time, restore *him* to health, and enable *him* to lead the residue of *his life* in thy fear, and to thy glory. Or else give *him* grace so to take thy visitation, that, after this painful

life ended, *he* may dwell with thee in life everlasting, through Jesus Christ our Lord. *Amen.*

¶ For a Sick Child.

O MERCIFUL Father, to whom belong the issues of life and death; look down from heaven, we humbly beseech thee, with the eyes of mercy, upon the sick *child* for whom our prayers are desired. Deliver *him*, O Lord, in thy good appointed time, from *his* bodily pain, and visit *him* with thy salvation; that if it should be thy good pleasure to prolong *his* days here on earth, *he* may live to thee, and be an instrument of thy glory, by serving thee faithfully, and doing good in *his* generation. Or else receive him into those heavenly habitations, where the souls of those who sleep in the Lord Jesus enjoy perpetual rest and felicity. Grant this, O Lord, for the love of thy Son, our Saviour, Jesus Christ. *Amen.*

¶ For Persons going to Sea.

O HEAVENLY Father, who spreadest out the heavens and rulest the raging of the sea; we commend to thy mighty protection, thy *servant*, for whose preservation on the great deep our prayers are desired. Guard *him*, we beseech thee, from the dangers of the sea, from sickness, from the violence of enemies, and from every evil to which *he* may be exposed. Conduct *him* in safety to the haven where *he* would be, with a grateful sense of thy mercies, through Jesus Christ our Lord. *Amen.*

¶ For a Person under Affliction.

O MERCIFUL and heavenly Father, who hast taught us, in thy holy Word, that thou dost not willingly afflict or grieve the children of men; look with pity, we beseech thee, upon the sorrows of thy *servant*, for whom our prayers are desired. In thy wisdom thou hast seen fit to visit *him* with trouble, and to bring distress upon *him*. Remember *him*, O Lord, in mercy; sanctify thy fatherly correction to *him;* endue *his soul* with patience under his affliction, and with resignation to thy blessed will; comfort *him* with a sense of thy goodness; lift up thy countenance upon *him*, and give *him* peace, through Jesus Christ our Lord. *Amen.*

¶ For Malefactors, after Condemnation. Or else the Prayer in the Visitation of Prisoners, beginning, "*O Father of Mercies,*" &c. may be used.

O MOST gracious and merciful Father, we earnestly beseech thee to have pity and compassion upon *those persons* recommended to our prayers, who now *lie* under the sentence of the law, and *are* appointed to die. Visit *them*, O Lord, with thy mercy and salvation; convince *them* of the miserable condition *they are* in, by *their* sins and wickedness; and let thy powerful grace produce in *them* such a godly sorrow, and sincere repentance, as thou wilt be pleased to accept. Give them a strong and lively faith in thy Son, our blessed Saviour, and make it effectual to the salvation of *their souls*. O Lord, in judgment remember mercy; and whatever suf-

ferings *they are* to endure in this world, yet deliver *them*, O God, from the bitter pains of eternal death. Pardon *their* sins, and save *their* souls, for the sake and merits of thy dear Son, our blessed Saviour and Redeemer. *Amen.*

THANKSGIVINGS.

¶ The Thanksgiving of Women.

O HEAVENLY Father, we give thee humble thanks that thou hast been graciously pleased to preserve *this woman*, thy *servant*, who *desireth* now to offer *her* praises and thanksgivings unto thee. Grant, we beseech thee, most merciful Father, that *she*, through thy help, may both faithfully live and walk according to thy will in this life present, and also may be *partaker* of everlasting glory in the life to come, through Jesus Christ our Lord. *Amen.*

¶ For Rain.

O GOD, our heavenly Father, who by thy gracious providence dost cause the former and the latter rain to descend upon the earth, that it may bring forth fruit for the use of man, we give thee humble thanks that it hath pleased thee, in our great necessity, to send us at the last a joyful rain upon thine inheritance, and to refresh it when it was dry, to the great comfort of us thy unworthy servants, and to the glory of thy holy name, through thy mercies in Jesus Christ our Lord. *Amen.*

¶ For Fair Weather.

O LORD who hast justly humbled us by thy late visitation of immoderate rain and waters, and in thy mercy hast relieved and comforted our souls by this seasonable and blessed change of weather; we praise and glorify thy holy name, for this thy mercy, and will always declare thy loving-kindness from generation to generation, through Jesus Christ our Lord. *Amen.*

¶ For Plenty.

O MOST merciful Father, who of thy gracious goodness hast heard the devout prayers of thy Church, and turned our dearth and scarcity into plenty; we give thee humble thanks for this thy special bounty; beseeching thee to continue thy loving-kindness unto us, that our land may yield us her fruits of increase, to thy glory and our comfort, through Jesus Christ our Lord. *Amen.*

¶ For Peace, and Deliverance from our Enemies.

O HEAVENLY Father, who art a strong tower of defence unto thy servants against the face of their enemies; we yield thee praise and thanksgiving, for our deliverance from those great and apparent dangers wherewith we were compassed; we acknowledge it thy goodness that we were not delivered over as a prey unto them; beseeching thee still to continue such thy mercies toward us, through Jesus Christ our Lord. *Amen.*

¶ For Restoring Public Peace at Home.

O MOST kind and gracious Father, who makest men to be of one mind in a house, and

stillest the outrage of a violent and unruly people; we bless thy holy name, that it hath pleased thee to appease the seditious tumults which have been lately raised up amongst us; most humbly beseeching thee to grant to all of us grace, that we may henceforth obediently walk in thy holy commandments; and, leading a quiet and peaceable life in all godliness, and honesty, may continually offer unto thee our sacrifice of praise and thanksgiving for these thy mercies toward us, through Jesus Christ our Lord. *Amen.*

¶ For Deliverance from great Sickness and Mortality.

O LORD, who hast wounded us for our sins, and consumed us for our transgressions, by thy late heavy and dreadful visitation; and now, in the midst of judgment remembering mercy, hast redeemed us from the jaws of death; we offer unto thy fatherly goodness ourselves, our souls and bodies, which thou hast delivered, to be a living sacrifice unto thee; always praising and magnifying thy mercies in the midst of thy Church, through Jesus Christ our Lord. *Amen.*

¶ For a Recovery from Sickness.

O FATHER, who art the giver of life, of health, and of safety; we bless thy name, that thou hast been pleased to deliver from *his* bodily sickness *this* thy *servant*, who now *desireth* to return thanks unto thee, in the presence of all thy people. Gracious art thou, O Lord, and full of compassion to the children of men. May

his heart be duly impressed with a sense of thy merciful goodness, and may *he* devote the residue of *his* days to an humble, holy, and obedient walking before thee, through Jesus Christ our Lord. *Amen.*

¶ For a Safe Return from Sea.

MOST gracious Lord, whose mercy is over all thy works; we praise thy holy name that thou hast been pleased to conduct in safety, through the perils of the great deep, *this* thy *servant*, who now *desireth* to return *his* thanks unto thee, in thy holy Church. May *he* be duly sensible of thy merciful providence toward *him*, and ever express *his* thankfulness by a holy trust in thee, and obedience to thy laws, through Jesus Christ our Lord. *Amen.*

Selection of Collects.

I.

O HEAVENLY Father, give us grace that we may cast away the works of darkness, and put upon us the armor of light, now in the time of this mortal life, that in the last day we may rise to the life immortal, through him who liveth, to thee, with the Holy Ghost, now and forever. *Amen.*

II.

BLESSED Lord, who hast caused all holy Scriptures to be written for our learning: grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience, and comfort of thy holy Word, we may embrace, and ever hold fast, the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ. *Amen.*

III.

O LORD, we beseech thee to keep thy Church and Household continually in thy true religion, that they who do lean only upon the hope of thy heavenly grace, may evermore be defended by thy mighty power, through Jesus Christ our Lord. *Amen.*

IV.

O LORD, grant that the ministers and stewards of thy mysteries may so prepare and make ready thy way, by turning the hearts of the disobedient to the wisdom of the just, that at thy coming to judge the world we may be found an acceptable people in thy sight, who liveth and reigneth oúr Saviour and Redeemer for evermore. *Amen.*

V.

O LORD, we beseech thee mercifully to receive the prayers of thy people who call upon thee; and grant that they may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfil the same, through Jesus Christ our Lord. *Amen.*

VI.

O HEAVENLY Father, who dost govern all things in earth, we pray thee mercifully hear the supplications of thy people, and grant us thy peace all the days of our life, through Jesus Christ our Lord. *Amen.*

VII.

O LORD, who knowest us to be set in the midst of so many and great dangers, that by reason of the frailty of our nature we cannot always stand upright; grant to us such strength and protection, as may support us in all dangers, and carry us through all temptations, through Jesus Christ our Lord. *Amen.*

VIII.

O LORD, who hast taught us that all our doings without charity are nothing worth; send thy Holy Ghost, and pour into our hearts that most excellent gift of charity, the very bond of peace, and of all virtues; without which whosoever liveth is counted dead before thee. Grant this, we humbly beseech thee, our Saviour and Redeemer. *Amen.*

IX.

O LORD, we beseech thee, mercifully hear our prayers, and spare all those who confess their sins unto thee; that they, whose consciences by sin are accused, by thy merciful pardon may be absolved, through Christ our Lord. *Amen.*

X.

O HOLY and everlasting Father, who hatest nothing that thou hast made, and dost forgive the sins of all those who are penitent; create and make in us new and contrite hearts, that we, worthily lamenting our sins and acknowledging our wretchedness, may obtain of thee, the father of all mercy, perfect remission and forgiveness, through Jesus Christ our Lord. *Amen.*

XI.

O FATHER everlasting, who, of thy tender love toward mankind, hast sent thy Son our Saviour Jesus Christ to take upon him our flesh,

and to suffer death upon the cross, that all mankind should follow the example of his great humility; mercifully grant that we may both follow the example of his patience, and also be made partakers of his resurrection, through the same Jesus Christ our Lord. *Amen.*

XII.

O MERCIFUL Father, we beseech thee graciously to behold this thy family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the cross, who now liveth and reigneth with thee and the Holy Ghost, world without end. *Amen.*

XIII.

O HOLY Father, by whose spirit the whole body of the Church is governed and sanctified; receive our supplications and prayers, which we offer before thee for all estates of men in thy holy Church, that every member of the same, in his vocation and ministry, may truly and godly serve thee, through our Lord and Saviour Jesus Christ. *Amen.*

O MERCIFUL Father, who hast made all men, and hatest nothing that thou hast made, nor desirest the death of a sinner, but rather that he should be converted and live; have mercy upon all Jews, Turks, Infidels, and Heathen; and take from them all ignorance, hardness of heart, and

contempt of thy word; and so fetch them home, blessed Lord, to thy flock, that they may be saved among the remnant of the true Israelites, and be made one fold under one Shepherd, Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, world without end. *Amen.*

XIV.

O FATHER, the strength of all those who put their trust in thee, mercifully accept our prayers; and because, through the weakness of our mortal nature, we can do no good thing without thee, grant us the help of thy grace, that in keeping thy commandments we may please thee, both in will and deed, through Jesus Christ our Lord. *Amen.*

XV.

O LORD, we beseech thee mercifully to hear us; and grant that we, to whom thou hast given a hearty desire to pray, may, by thy mighty aid, be defended and comforted in all dangers and adversities, through Jesus Christ our Lord. *Amen.*

XVI.

O FATHER, the protector of all that trust in thee, without whom nothing is strong, nothing is holy; increase and multiply upon us thy mercy; that thou being our ruler and guide, we may so pass through things temporal, that we finally lose not the things eternal: Grant this, O

Heavenly Father, for Jesus Christ's sake our Lord. *Amen.*

XVII.

LORD of all power and might, who art the author and giver of all good things; graft in our hearts the love of thy name, increase in us true religion, nourish us with all goodness, and of thy great mercy keep us in the same, through Jesus Christ our Lord. *Amen.*

XVIII.

O HEAVENLY and gracious Father, who art always more ready to hear than we to pray, and art wont to give more than either we desire or deserve; pour down upon us the abundance of thy mercy, forgiving us those things whereof our conscience is afraid, and giving us those good things which we are not worthy to ask, but through the merits and mediation of Jesus Christ, thy Son our Lord. *Amen.*

XIX.

OUR Father in heaven, we beseech thee give unto us the increase of faith, hope, and charity; and that we may obtain that which thou dost promise, make us to love that which thou dost command, through Jesus Christ our Lord. *Amen.*

XX.

KEEP, we beseech thee, O Lord, thy Church, with thy perpetual mercy; and because the

frailty of man without thee cannot but fall, keep us ever by thy help from all things hurtful, and lead us to all things profitable to our salvation, through Jesus Christ our Lord. *Amen.*

XXI.

GRANT, we beseech thee, merciful Lord, to thy faithful people, pardon and peace; that they may be cleansed from all their sins, and serve thee with a quiet mind, through Jesus Christ our Lord. *Amen.*

XXII.

O LORD, we beseech thee, absolve thy people from their offences; that, through thy bountiful goodness, we may all be delivered from the bands of those sins which by our frailty we have committed. Grant this, O Heavenly Father, for Jesus Christ's sake, our blessed Lord and Saviour. *Amen.*

¶ The Minister, in the Morning and Evening Services, may read one or more of these Collects instead of the Psalter, or the Lessons.

¶ Collects that may be said after the Collects of Morning or Evening Prayer, or Communion.

ASSIST us mercifully, O Lord, in these our supplications and prayers; and dispose the way of thy servants toward the attainment of everlasting salvation; that among all the changes and chances of this mortal life, they may ever be defended by thy most gracious and ready help, through Jesus Christ our Lord. *Amen.*

GRANT, we beseech thee, Heavenly Father, that the words which we have heard this day with our outward ears, may, through thy grace, be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living; to the honor and praise of thy name, through Jesus Christ our Lord. *Amen.*

DIRECT us, O Lord, in all our doings, with thy most gracious favor, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy name; and finally, by thy mercy, obtain everlasting life, through Jesus Christ our Lord. *Amen.*

O HOLY Father, the fountain of all wisdom, who knowest our necessities before we ask, and our ignorance in asking; we beseech thee to have compassion upon our infirmities; and those things which for our unworthiness we dare not, and for our blindness we cannot, ask, vouchsafe to give us, for the worthiness of thy Son Jesus Christ our Lord. *Amen.*

O GRACIOUS Lord, who hast promised to hear the petitions of those who ask in thy Son's name; we beseech thee mercifully to incline thine ears to us who have now made our [illegible]

and supplications unto thee; and grant, tha
those things which we have faithfully asked ac
cording to thy will, may effectually be obtained
to the relief of our necessity, and to the settin
forth of thy glory, through Jesus Christ our Lor
Amen.

End of the Selection of Collects.

THE

Collects, Epistles, and Gospels,

TO BE USED THROUGHOUT THE YEAR.

First Sunday in Advent.

THE COLLECT.

OUR Father in heaven, give us grace that we may cast away the works of darkness, and put upon us the armor of light, now in the time of this mortal life, in which thy Son Jesus Christ came to visit us in great humility; that in the last day, when he shall come again in his glorious majesty to judge both the quick and dead, we may rise to the life immortal, through him who liveth and reigneth with thee and the Holy Ghost, now and ever. *Amen.*

¶ This Collect is to be repeated every day with the other Collects in Advent, until Christmas-day.

THE EPISTLE. Rom. xiii. 8.

OWE no man anything, but to love one another; for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely,

Thou shalt love thy neighbor as thyself. Love worketh no ill to his neighbor: therefore love is the fulfilling of the law. And that, knowing the time, that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed. The night is far spent; the day is at hand; let us therefore cast off the works of darkness, and let us put on the armor of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

THE GOSPEL. St. Matt. xxi. 1.

WHEN they drew nigh unto Jerusalem, and were come to Bethphage, unto the Mount of Olives, then sent Jesus two disciples, saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me. And if any man say aught unto you, ye shall say, The Lord hath need of them; and straightway he will send them. All this was done, that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. And the disciples went, and did as Jesus commanded them; and brought the ass and the colt, and put on them their clothes, and they set him thereon. And a very great multitude spread

their garments in the way; others cut down branches from the trees, and strawed them in the way. And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David: blessed is he that cometh in the name of the Lord; Hosanna in the highest. And when he was come into Jerusalem, all the city was moved, saying, Who is this? And the multitude said, This is Jesus, the Prophet of Nazareth of Galilee. And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves, and said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.

Second Sunday in Advent.

THE COLLECT.

BLESSED Lord, who hast caused all holy Scriptures to be written for our learning; grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience, and comfort of thy holy Word, we may embrace, and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ. *Amen.*

THE EPISTLE. Rom. xv. 4.

WHATSOEVER things were written aforetime, were written for our learning; that

we, through patience, and comfort of the Scriptures, might have hope. Now the God of patience and consolation grant you to be like-minded one toward another, according to Christ Jesus; that ye may with one mind and one mouth glorify God. Wherefore receive ye one another, as Christ also received us, to the glory of God. Now I say, that Jesus Christ was a minister of the circumcision for the truth to confirm the promises made unto the fathers: as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name: and again he saith, Rejoice, ye Gentiles, with his people: and again, Praise the Lord, all ye Gentiles; and laud him, all ye people. And again Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles, in him shall the Gentiles trust. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

THE GOSPEL. St. Luke xxi. 25.

AND there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to

come to pass, then look up, and lift up your heads; for your redemption draweth nigh. And he spake to them a parable: Behold the fig-tree, and all the trees; when they now shoot forth, ye see and know of your own selves, that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. Verily I say unto you, This generation shall not pass away till all be fulfilled. Heaven and earth shall pass away; but my word shall not pass away.

Third Sunday in Advent.

THE COLLECT.

O LORD, grant that the ministers and stewards of thy mysteries may so prepare and make ready thy way, by turning the hearts of the disobedient to the wisdom of the just, that, at thy coming to judge the world, we may be found an acceptable people in thy sight, who livest and reignest with the Father and the Holy Spirit, world without end. *Amen.*

THE EPISTLE. 1 Cor. iv. 1.

LET a man so account of us, as of the Ministers of Christ, and Stewards of the mysteries of God. Moreover, it is required in stewards, that a man be found faithful. But with me it is a very small thing, that I should be judged of you, or of man's judgment; yea, I judge not

mine own self. For I know nothing by myself, yet am I not hereby justified; but he that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.

THE GOSPEL. St. Matt. xi. 2.

NOW when John had heard in the prison the works of Christ, he sent two of his disciples, and said unto him, Art thou he that should come, or do we look for another? Jesus answered and said unto them, Go and show John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them: and blessed is he whosoever shall not be offended in me. And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? Behold, they that wear soft clothing are in kings' houses. But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet. For this is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

Fourth Sunday in Advent.

THE COLLECT.

O LORD, we pray thee come among us, and with great might succor us; that whereas, through our sins and wickedness, we are sore let and hindered in running the race that is set before us, thy bountiful grace and mercy may speedily help and deliver us, to whom be honor and glory world without end. *Amen.*

THE EPISTLE. Phil. iv. 4.

REJOICE in the Lord alway, and again I say, Rejoice. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing; but in everything by prayer and supplication, with thanksgiving, let your requests be made known unto him. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

THE GOSPEL. St. John i. 19.

THIS is the record of John when the Jews sent Priests and Levites from Jerusalem to ask him, Who art thou? And he confessed, and denied not; but confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No. Then said they unto him, Who art thou? that we may give an answer to them that sent us: What sayest

thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias. And they which were sent were of the Pharisees. And they asked him, and said unto him, why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet? John answered them, saying, I baptize with water; but there standeth one among you, whom ye know not; he it is, who, coming after me, is preferred before me, whose shoe's latchet I am not worthy to unloose. These things were done in Bethabara beyond Jordan, where John was baptizing.

The Nativity of our Lord, or the Birth-day of CHRIST.

Christmas.

THE COLLECT.

ALMIGHTY God, — our Father in heaven in his returning love, did give his blessed Son to take our nature upon him, and as at this time to be born, — grant that we, being made children by adoption and grace, may be daily renewed by thy Holy Spirit, through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Heb. i. 1.

GOD, who at sundry times, and in divers manners, spake in time past unto the fathers by

the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, and thou, O Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: they shall perish, but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail.

THE GOSPEL. St. John i. 1.

IN the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made, that was made. In him was life, and the life was the light of men. And the light shineth in darkness, and the darkness comprehended it not. There was a man sent from God, whose name was John: the same came for a witness, to bear witness of the light, that all men through him might believe. He was not that light, but was sent to bear witness of that light. That was the true light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will

of man, but of God. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only-begotten of the Father,) full of grace and truth.

Sunday after Christmas Day.

THE COLLECT.

OUR Father in heaven, who, in thy returning love did give thy blessed Son to take our nature upon him, and as at this time to be born, grant that we being made children by adoption and grace, may be daily renewed by thy Holy Ghost through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Gal. iv. 1.

NOW I say, that the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; but is under tutors and governors, until the time appointed of the father. Even so we, when we were children, were in bondage under the elements of the world; but when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And, because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God, through Christ.

THE GOSPEL. St. Matt. i. 18.

THE birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghost: and she shall bring forth a son, and thou shalt call his name Jesus; for he shall save his people from their sins. Now all this as done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted, is God with us. Then Joseph, being raised from sleep, did as the angel of the Lord had bidden him, and took unto him his wife; and knew her not till she had brought forth her first-born son; and he called his name Jesus.

Circumcision of Christ.

THE COLLECT.

OUR Heavenly Father, who madest thy blessed Son obedient to the law for man, grant us the

true circumcision of the Spirit, that our hearts and all our members being mortified from all worldly and carnal lusts, we may in all things obey thy blessed will, through thy Son Jesus Christ our Lord. *Amen.*

THE EPISTLE. Rom. iv. 8.

BLESSED is the man to whom the Lord will not impute sin. Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? For we say, that faith was reckoned to Abraham for righteousness. How was it then reckoned? when he was in circumcision or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith which he had, yet being uncircumcised; that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: and the father of circumcision to them who are not of the circumcision only, but also walk in the steps of that faith of our father Abraham, which he had, being yet uncircumcised. For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect.

THE GOSPEL. St. Luke ii. 15.

AND it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this child. And all they that heard it wondered at those things which were told them by the shepherds. But Mary kept all these things, and pondered them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them. And when eight days were accomplished for the circumcision of the child, his name was called Jesus, which was so named of the angel before he was conceived in the womb.

¶ The same Collect, Epistle, and Gospel shall serve for every day after, unto the Epiphany.

The Epiphany,

OR

THE MANIFESTATION OF CHRIST TO THE GENTILES.

THE COLLECT.

O FATHER, who by the leading of a star didst manifest thy Son to the Gentiles; mercifully grant that we, who know thee by faith now, may,

after this life have the fruition of thy glorious being, through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Ephes. iii. 1.

FOR this cause, I Paul, the prisoner of Jesus Christ for you Gentiles; if ye have heard of the dispensation of the grace of God, which is given me to you-ward; how that by revelation he made known unto me the mystery (as I wrote afore in few words, whereby, when ye read, ye may understand my knowledge in the mystery of Christ) which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; that the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ, by the Gospel: whereof I was made a minister, according to the gift of the grace of God, given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, to the intent that now unto the principalities and powers in heavenly places might be known, by the Church, the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord; in whom we have boldness and access with confidence by the faith of him.

THE GOSPEL. St. Matt. ii. 1.

WHEN Jesus was born in Bethlehem of Judea, in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, Where is he that is born king of the Jews? for we have seen his star in the east, and are come to worship him. When Herod the king had heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they said unto him, in Bethlehem of Judea; for thus it is written by the prophet, And thou, Bethlehem, in the land of Juda, art not the least among the princes of Juda; for out of thee shall come a Governor that shall rule my people Israel. Then Herod, when he had privily called the wise men, inquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said, Go, and search diligently for the young child, and when ye have found him, bring me word again, that I may come and worship him also. When they had heard the king, they departed; and lo, the star which they saw in the east went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary his mother, and fell down and worshipped him: and when they had opened their treasures,

they presented unto him gifts; gold, and frankincense, and myrrh. And being warned of God in a dream, that they should not return to Herod, they departed into their own country another way.

First Sunday after the Epiphany.

THE COLLECT.

O LORD, we beseech thee mercifully to receive the prayers of thy people who call upon thee; and grant that they may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfil the same, through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Rom. xii. 1.

I BESEECH you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: and be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God. For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think, but to think soberly, according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same office; so we, being

many, are one body in Christ, and every one members one of another.

THE GOSPEL. St. Luke ii. 41.

NOW his parents went to Jerusalem every year at the feast of the passover. And when he was twelve years old, they went up to Jerusalem, after the custom of the feast. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it. But they, supposing him to have been in the company, went a day's journey, and they sought him among their kinsfolk and acquaintance. And when they found him not, they turned back again to Jerusalem, seeking him. And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers. And when they saw him they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing. And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business? And they understood not the saying which he spake unto them. And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart. And Jesus increased in wisdom, and stature, and in favor with God and man.

Second Sunday after the Epiphany.

THE COLLECT.

O HEAVENLY Father, who dost govern all things, mercifully hear the supplications of thy people, and grant us thy peace all the days of our life, through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Rom. xii. 6.

HAVING then gifts, differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation; he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that showeth mercy, with cheerfulness. Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honor preferring one another; not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality. Bless them which persecute you; bless and curse not. Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one toward another. Mind not high things, but condescend to men of low estate.

THE GOSPEL. St. John ii. 1.

AND the third day there was a marriage in Cana of Galilee, and the mother of Jesus was there. And both Jesus was called, and his disciples, to the marriage. And when they wanted wine, the mother of Jesus saith unto him, They have no wine. Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. His mother saith unto the servants, Whatsoever he saith unto you do it. And there were set there six water-pots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jesus saith unto them, Fill the water-pots with water. And they filled them up to the brim. And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was, (but the servants which drew the water knew,) the governor of the feast called the bridegroom, and saith unto him, Every man at the beginning doth set forth good wine, and when men have well drunk, then that which is worse; but thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory, and his disciples believed on him.

Third Sunday after the Epiphany.

THE COLLECT.

O MERCIFUL Father, look with pity upon our infirmities, and in all our dangers and neces-

sities, stretch forth thy right hand to help and defend us, through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Rom. xii. 16.

BE not wise in your own conceits. Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore, if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.

THE GOSPEL. St. Matt. viii. 1.

WHEN he was come down from the mountain, great multitudes followed him. And behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. And Jesus put forth his hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed. And Jesus saith unto him, See thou tell no man, but go thy way, show thyself to the priest, and offer the gift that Moses commanded for a testimony unto them. And when Jesus was entered into Capernaum, there came unto him a Centurion, beseeching him, and saying, Lord, my servant lieth at home sick of the palsy, grievously torment-

ed. And Jesus saith unto him, I will come and heal him. The Centurion answered and said, Lord, I am not worthy that thou shouldst come under my roof; but speak the word only, and my servant shall be healed. For I am a man under authority, having soldiers under me; and I say unto this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel. And I say unto you, that many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness; there shall be weeping and gnashing of teeth. And Jesus said unto the Centurion, Go thy way, and as thou hast believed, so be it done unto thee. And the servant was healed in the self-same hour.

Fourth Sunday after the Epiphany.

THE COLLECT.

O GRACIOUS Lord, who knowest us to be set in the midst of so many and great dangers, that by reason of the frailty of our nature we cannot always stand upright; grant to us such strength and protection, as may support us in all dangers, and carry us through all temptations, through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Rom. xiii. 1.

LET every soul be subject unto the higher powers; for there is no power but of God: the powers that be are ordained of God. Whosoever, therefore, resisteth the power, resisteth the ordinance of God; and they that resist, shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience' sake. For, for this cause pay ye tribute also; for they are God's ministers, attending continually upon this very thing. Render, therefore, to all their dues, tribute to whom tribute, custom to whom custom, fear to whom fear, honor to whom honor.

THE GOSPEL. St. Matt. viii. 23.

AND when he was entered into a ship, his disciples followed him. And behold there arose a great tempest in the sea, insomuch that the ship was covered with the waves; but he was asleep. And his disciples came to him and awoke him, saying, Lord, save us, we perish. And he saith unto them, Why are ye fearful, O ye of

little faith? Then he arose, and rebuked the winds and the sea, and there was a great calm. But the men marvelled, saying, what manner of man is this, that even the winds and the sea obey him? And when he was come to the other side, into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way. And behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time? And there was a good way off from them a herd of many swine, feeding. So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine. And he said unto them, Go. And when they were come out, they went into the herd of swine; and behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters. And they that kept them fled, and went their ways into the city, and told everything, and what was befallen to the possessed of the devils. And behold, the whole city came out to meet Jesus; and when they saw him they besought him that he would depart out of their coasts.

Fifth Sunday after the Epiphany.

THE COLLECT.

O HEAVENLY Father, mercifully regard thy erring children, and grant that they who do

lean only upon the hope of thy heavenly grace, may evermore be defended by thy mighty power, through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Col. iii. 12.

PUT on therefore (as the elect of God, holy and beloved) bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye. And above all these things, put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms, and hymns, and spiritual songs; singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus: giving thanks to God and the Father by him.

THE GOSPEL. St. Matt. xiii. 24.

THE kingdom of heaven is likened unto a man which sowed good seed in his field. But while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field?

from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest; and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn.

Sixth Sunday after the Epiphany.

THE COLLECT.

O FATHER in heaven, whose blessed Son was sent unto us to renew in us the spirit of good, and make us heirs of an eternal and happy life; grant us, we beseech thee, that having this hope, we may purify ourselves, even as he is pure; that when he shall appear again with power and great glory, we may be made like unto him in his eternal and glorious kingdom; where, with thee, O Father, and thee, O Holy Ghost, he liveth world without end. *Amen.*

THE EPISTLE. 1 John iii. 1.

BEHOLD what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God; and it doth not yet

appear what we shall be; but we know, that when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure. Whosoever committeth sin, transgresseth also the law; for sin is the transgression of the law. And ye know that he was manifested to take away our sins; and in him is no sin. Whosoever abideth in him, sinneth not: whosoever sinneth, hath not seen him, neither known him. Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous.

THE GOSPEL. St. Matt. xxiv. 23.

THEN if any man shall say unto you, Lo, here is Christ, or there, believe it not. For there shall arise false Christs and false prophets, and shall show great signs and wonders; insomuch that (if it were possible) they shall deceive the very elect. Behold, I have told you before. Wherefore, if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. For wheresoever the carcase is, there will the eagles be gathered together. Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be

shaken. And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven, with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

Sunday called Septuagesima,

OR

THE THIRD SUNDAY BEFORE LENT.

THE COLLECT.

O LORD, we beseech thee favorably to hear the prayers of thy people, that we, who are justly punished for our offences, may be mercifully delivered by thy goodness, for the glory of thy name, through Jesus Christ our Saviour, who liveth and reigneth with thee and the Holy Ghost world without end. *Amen.*

THE EPISTLE. 1 Cor. ix. 24.

KNOW ye not, that they which run in a race, run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery, is temperate in all things. Now they do it to obtain a corruptible crown, but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it

into subjection; lest that by any means, when I have preached to others, I myself should be a castaway.

THE GOSPEL. St. Matt. xx. 1.

THE kingdom of heaven is like unto a man that is a householder, which went out early in the morning to hire laborers into his vineyard. And when he had agreed with the laborers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the market-place, and said unto them, Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard, and whatsoever is right that shall ye receive. So when even was come, the lord of the vineyard saith unto his steward, Call the laborers, and give them their hire, beginning from the last unto the first. And when they came, that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more; and they likewise received every man a penny. And when they had received it, they murmured against the good man of the house, saying, These

last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong; didst not thou agree with me for a penny? Take that thine is, and go thy way; I will give unto this last even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? So the last shall be first, and the first last; for many be called, but few chosen.

Sunday called Sexagesima,

OR

THE SECOND SUNDAY BEFORE LENT.

THE COLLECT.

O LORD God, who seest that we put not our trust in any thing that we do; mercifully grant that by thy power we may be defended against all adversity, through Jesus Christ our Lord. *Amen.*

THE EPISTLE. 2 Cor. xi. 19.

YE suffer fools gladly, seeing ye yourselves are wise. For ye suffer if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himself, if a man smite you on the face. I speak as concerning reproach, as though we had been weak: howbeit, whereinsoever any is bold, (I speak foolishly,) I am bold also. Who is weak, and I am not weak?

who is offended, and I burn not? If I must needs glory, I will glory of the things which concern mine infirmities.

THE GOSPEL. St. Luke viii. 4.

WHEN much people were gathered together, and were come to him out of every city, he spake by a parable. A sower went out to sow his seed; and as he sowed, some fell by the wayside, and it was trodden down, and the fowls of the air devoured it; and some fell upon a rock, and as soon as it was sprung up, it withered away, because it lacked moisture; and some fell among thorns, and the thorns sprang up with it, and choked it; and other fell on good ground, and sprang up, and bare fruit a hundred fold. And when he had said these things, he cried, He that hath ears to hear, let him hear. And his disciples asked him, saying, What might this parable be? And he said, Unto you it is given to know the mysteries of the kingdom of God; but to others in parables; that seeing they might not see, and hearing they might not understand. Now the parable is this. The seed is the word of God. Those by the wayside are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved. They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. And that which fell among thorns are they, which, when

they have heard go forth, and are choked with cares, and riches, and pleasures of this life, and bring no fruit to perfection. But that on the good ground are they, which, in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.

Sunday called Quinquagesima,

OR

THE NEXT SUNDAY BEFORE LENT.

THE COLLECT.

O LORD, who hast taught us that all our doings without charity are nothing worth; send thy Holy Ghost, and pour into our hearts that most excellent gift of charity, the very bond of peace, and of all virtues; without which, whosoever liveth is counted dead before thee. Grant this for Jesus Christ's sake. *Amen.*

THE EPISTLE. 1 Cor. xiii. 1.

THOUGH I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal: and though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself; is not puffed up; doth not behave itself unseemly; seeketh not her own; is not easily provoked; thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things. For now we see through a glass darkly; but then face to face; now I know in part; but then shall I know even as also I am known. And now abideth faith, hope, charity, these three; but the greatest of these is charity.

THE GOSPEL. St. Luke xviii. 31.

THEN Jesus took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: and they shall scourge him, and put him to death; and the third day he

shall rise again. And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken. And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way-side begging; and hearing the multitude pass by, he asked what it meant. And they told him, that Jesus of Nazareth passeth by. And he cried, saying, Jesus, thou Son of David, have mercy on me. And they which went before rebuked him, that he should hold his peace; but he cried so much the more, Thou Son of David, have mercy on me. And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him, saying, What wilt thou that I should do unto thee? And he said, Lord, that I may receive my sight. And Jesus said unto him, Receive thy sight; thy faith hath saved thee. And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw it, gave praise unto God.

First day of Lent, commonly called

Ash Wednesday.

THE COLLECT.

O HOLY and everlasting Father, who hatest nothing that thou hast made, and dost forgive the sins of all those who are penitent; create and make in us new and contrite hearts, that we, worthily lamenting our sins and acknowledging

our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness, through Jesus Christ our Lord. *Amen.*

¶ This Collect is to be read every day in Lent, after the Collect appointed for the day.

¶ At Morning Prayer, the Litany being ended, shall be said the following Prayers, immediately before the General Thanksgiving.

O LORD, we beseech thee, mercifully hear our prayers, and spare all those who confess their sins unto thee; that they, whose consciences by sin are accused, by thy merciful pardon may be absolved, through Christ our Lord. *Amen.*

O MIGHTY and merciful Father, who hast compassion upon all men, and hatest nothing that thou hast made; who wouldest not the death of a sinner, but rather that he should turn from his sin, and be saved; mercifully forgive us our trespasses; receive and comfort us, who are grieved and wearied with the burden of our sins. Thy property is to have mercy; to thee it appertaineth to forgive sins: spare us, therefore, good Lord, spare thy people. Enter not into judgment with thy servants, who are vile earth, and miserable sinners; but so turn thine anger from us, who meekly acknowledge our vileness, and truly repent us of our faults; and so help us in this world, that we may ever live with thee in the world to come, through Jesus Christ our Lord. *Amen.*

¶ Then shall the People say this that followeth after the Minister:

TURN thou us, O good Lord, and so shall we be turned. Be favorable, O Lord, be favorable to thy people, who turn to thee in weeping, fasting, and praying. For thou art a merciful God, full of compassion, long-suffering, and of great pity. Thou sparest when we deserve punishment, and when angry with us, thinkest upon mercy. Spare thy people, gracious Lord, spare them; and let not thine heritage be brought to confusion. Hear us, O Lord, for thy mercy is great; and after the multitude of thy mercies look upon us, through the merits and mediation of thy blessed Son, Jesus Christ our Lord. *Amen.*

FOR THE EPISTLE. Joel ii. 12.

TURN ye even to me, saith the Lord, with all your heart, and with fasting, and with weeping, and with mourning. And rend your heart, and not your garments, and turn unto the Lord your God; for he is gracious and merciful, slow to anger, and of great kindness. Who knoweth if he will return, and repent, and leave a blessing behind him, even a meat-offering and a drink-offering unto the Lord your God? Blow the trumpet in Zion, sanctify a fast, call a solemn assembly, gather the people, sanctify the congregation, assemble the elders, gather the children and those that suck the breasts; let the bridegroom go forth of his chamber, and the bride out of her closet; let the priests, the ministers of the

Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the Heathen should rule over them: wherefore should they say among the people, Where is their God?

THE GOSPEL. St. Matt. vi. 16.

WHEN ye fast, be not as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, they have their reward. But thou, when thou fastest, anoint thine head, and wash thy face, that thou appear not unto men to fast, but unto thy Father which is in secret; and thy Father which seeth in secret, shall reward thee openly. Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also.

First Sunday in Lent.

THE COLLECT.

O LORD, who for our sake didst fast forty days and forty nights; give us grace to use such abstinence, that our flesh being subdued to the Spirit, we may ever obey thy godly motions in

righteousness and true holiness, to thy honor and glory, who livest and reignest with the Father and the Holy Ghost, world without end. *Amen.*

THE EPISTLE. 2 Cor. vi. 1.

WE, then, as workers together with him, beseech you also, that ye receive not the grace of God in vain. (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succored thee; behold, now is the accepted time; behold, now is the day of salvation.) Giving no offence in any thing, that the ministry be not blamed; but in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings; by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left, by honor and dishonor, by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and behold we live; as chastened, and not killed; as sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

THE GOSPEL. St. Matt. iv. 1.

THEN was Jesus led up of the Spirit into the wilderness, to be tempted of the devil: and when he had fasted forty days and forty nights

he was afterwards a hungered. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, If thou be the Son of God, cast thyself down; for it is written, He shall give his angels charge concerning thee; and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, thou shalt not tempt the Lord thy God. Again the devil taketh him up into an exceeding high mountain, and showeth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him, and behold, angels came and ministered unto him.

Second Sunday in Lent.

THE COLLECT.

O GRACIOUS Father, who seest that we have no power of ourselves to help ourselves; keep us both outwardly in our bodies, and in-

wardly in our souls; that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul, through Jesus Christ our Lord. *Amen.*

THE EPISTLE. 1 Thess. iv. 1.

WE beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk, and to please God, so ye would abound more and more. For ye know what commandments we gave you by the Lord Jesus. For this is the will of God; That no man go beyond and defraud his brother in any matter; because that the Lord is the avenger of all such, as we also have forewarned you and testified. For God hath not called us unto uncleanness, but unto holiness. He therefore that despiseth, despiseth not man, but God, who hath also given unto us his Holy Spirit.

THE GOSPEL. St. Matt. xv. 21.

JESUS went thence, and departed into the coasts of Tyre and Sidon. And behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou Son of David: my daughter is grievously vexed with a devil. But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us. But he answered, and said, I am not sent but unto the lost sheep of the house of Is-

rael. Then came she and worshipped him, saying, Lord, help me. But he answered, and said, It is not meet to take the children's bread, and to cast it to dogs. And she said, Truth, Lord; yet the dogs eat of the crumbs which fall from their master's table. Then Jesus answered and said unto her, O woman, great is thy faith; be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

Third Sunday in Lent.

THE COLLECT.

WE beseech thee, O Father, look upon the hearty desires of thy humble servants, and stretch forth the right hand of thy majesty, to be our defence against all our enemies, through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Ephes. v. 1.

BE ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God, for a sweet-smelling savor. But all uncleanness, or covetousness, let it not be once named amongst you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks. For this ye know, that no unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of

Christ, and of God. Let no man deceive you with vain words: for because of these things cometh disobedience. Be not ye therefore partakers with them; for ye were sometimes darkness, but now are ye light in the Lord; walk as children of light: (for the fruit of the Spirit is in all goodness, and righteousness, and truth) proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret. But all things that are reproved, are made manifest by the light; for whatsoever doth make manifest, is light. Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.

THE GOSPEL. St. Luke xi. 14.

JESUS was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered. But some of them said, He casteth out devils through Beelzebub, the chief of the devils. And others tempting him, sought of him a sign from heaven. But he, knowing their thoughts, said unto them, Every kingdom divided against itself, is brought to desolation; and a house divided against a house, falleth. If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub. And if I by Beelzebub cast out devils, by whom do your sons cast

them out? therefore shall they be your judges. But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you. When a strong man armed keepeth his palace, his goods are in peace; but when a stronger than he shall come upon him and overcome him, he taketh from him all his armor wherein he trusted, and divideth his spoils. He that is not with me is against me; and he that gathereth not with me, scattereth. When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. And when he cometh, he findeth it swept and garnished. Then goeth he, and taketh to him seven other spirits more wicked than himself, and they enter in, and dwell there; and the last state of that man is worse than the first. And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked. But he said, Yea, rather blessed are they that hear the word of God, and keep it.

Fourth Sunday in Lent.

THE COLLECT.

GRANT, we beseech thee, O Heavenly Father, that we, who for our follies and vices, do worthily deserve to be punished, by the comfort

of thy grace may mercifully be relieved, through our Lord and Saviour Jesus Christ. *Amen.*

THE EPISTLE. Gal. iv. 21.

TELL me, ye that desire to be under the law, do ye not hear the law? For it is written that Abraham had two sons, the one by a bond-maid, the other by a free-woman. But he who was of the bond-woman was born after the flesh; but he of the free-woman was by promise. Which things are an allegory; for these are the two covenants; the one from Mount Sinai, which gendereth to bondage, which is Agar. For this Agar is Mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above, is free; which is the mother of us all. For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not; for the desolate hath many more children than she which hath a husband. Now we, brethren, as Isaac was, are the children of promise. But as then, he that was born after the flesh persecuted him that was born after the spirit; even so it is now. Nevertheless, what saith the Scripture? Cast out the bond-woman and her son; for the son of the bond-woman shall not be heir with the son of the free-woman. So then, brethren, we are not children of the bond-woman, but of the free.

THE GOSPEL. St. John vi. 1.

JESUS went over the sea of Galilee, which is the sea of Tiberias. And a great multitude

followed him, because they saw his miracles which he did on them that were diseased. And Jesus went up into a mountain, and there he sat with his disciples. And the passover, a feast of the Jews, was nigh. When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread that these may eat? (And this he said to prove him; for he himself knew what he would do.) Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little. One of his disciples, Andrew, Simon Peter's brother, saith unto him, There is a lad here which hath five barley loaves, and two small fishes; but what are they among so many? And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. And Jesus took the loaves, and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down, and likewise of the fishes as much as they would. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world.

Fifth Sunday in Lent.

THE COLLECT.

WE beseech thee, O Father, mercifully to look upon thy people; that by thy great goodness they may be governed and preserved evermore, both in body and soul, through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Heb. ix. 11.

CHRIST being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands; that is to say, not of this building; neither by the blood of goats and calves; but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of a heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who, through the eternal Spirit, offered himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause he is the Mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

THE GOSPEL. St. John viii. 46.

JESUS said, Which of you convinceth me of sin? And if I say the truth, why do ye not

believe me? He that is of God, heareth God's words; ye therefore hear them not, because ye are not of God. Then answered the Jews, and said unto him, Say we not well, that thou art a Samaritan, and hast a devil? Jesus answered, I have not a devil: but I honor my Father, and ye do dishonor me. And I seek not mine own glory: there is one that seeketh and judgeth. Verily, verily, I say unto you, If a man keep my saying, he shall never see death. Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets, and thou sayest, If a man keep my saying, he shall never taste of death. Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself? Jesus answered, If I honor myself, my honor is nothing; it is my Father that honoreth me, of whom ye say, that he is your God: yet ye have not known him; but I know him: and if I should say I know him not, I shall be a liar like unto you; but I know him, and keep his saying. Your father Abraham rejoiced to see my day, and he saw it, and was glad. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, before Abraham was, I am. Then took they up stones to cast at him; but Jesus hid himself, and went out of the temple.

Sunday next before Easter.

THE COLLECT.

O FATHER in heaven, who of thy tender love towards mankind, hath sent our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility; mercifully grant, that we may both follow the example of his patience, and also be made partakers of his resurrection, through the same Jesus Christ our Lord. *Amen.*

THE EPISTLE. Phil. ii. 5.

LET this mind be in you, which was also in Christ Jesus; who made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

THE GOSPEL. St. Matt. xxvii. 1.

WHEN the morning was come, all the chief priests and elders of the people took coun-

sel against Jesus to put him to death. And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor. Then Judas, who had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned, in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potter's field to bury strangers in. Wherefore that field was called, The field of blood, unto this day. (Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value, and gave them for the potter's field, as the Lord appointed me.) And Jesus stood before the governor; and the governor asked him, saying, Art thou the king of the Jews? And Jesus said unto him, Thou sayest. And when he was accused of the chief priests and elders, he answered nothing. Then saith Pilate unto him, Hearest thou not how many things they witness against thee? And he answered him to never a word, insomuch that the governor marvelled greatly. Now at that feast the governor was wont to re-

lease unto the people a prisoner, whom they would. And they had then a notable prisoner, called Barabbas. Therefore, when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus, which is called Christ? For he knew that for envy they had delivered him. When he was set down on the judgment-seat, his wife sent unto him, saying, Have thou nothing to do with that just man; for I have suffered many things this day in a dream because of him. But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas. Pilate saith unto them, What shall I do then with Jesus, which is called Christ? They all say unto him, Let him be crucified. And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified. When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. Then answered all the people, and said, His blood be on us, and on our children. Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified. Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers. And they

stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand; and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews! And they spit upon him, and took the reed and smote him on the head. And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him. And as they came out, they found a man of Cyrene, Simon by name; him they compelled to bear his cross. And when they were come unto a place called Golgotha, that is to say, a place of a skull, they gave him vinegar to drink mingled with gall; and when he had tasted thereof, he would not drink. And they crucified him, and parted his garments, casting lots: that it might be fulfilled, which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots. And sitting down, they watched him there; and set up over his head his accusation written, THIS IS JESUS, THE KING OF THE JEWS. Then were there two thieves crucified with him, one on the right hand, and another on the left. And they that passed by reviled him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save thyself: if thou be the Son of God, come down from the cross. Likewise also the chief priests, mocking him, with the scribes and elders, said, He saved others, him-

self he cannot save; if he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God. The thieves also which were crucified with him, cast the same in his teeth. Now from the sixth hour there was darkness over all the land, unto the ninth hour. And about the ninth hour, Jesus cried with a loud voice, saying, *Eli, Eli, lama sabachthani?* that is to say, My God, my God, why hast thou forsaken me? Some of them that stood there, when they heard that, said, This man calleth for Elias. And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. The rest said, Let be, let us see whether Elias will come to save him. Jesus, when he had cried again with a loud voice, yielded up the ghost. And behold the vail of the temple was rent in twain, from the top to the bottom; and the earth did quake, and the rocks rent; and the graves were opened; and many bodies of saints which slept, arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many. Now when the centurion, and they that were with him watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

Monday before Easter.

FOR THE EPISTLE. Isaiah lxiii. 1.

WHO is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. I will mention the loving-kindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them, according to his mercies, and according to the multitude of his loving-kindnesses. For he said, Surely they are my people, children that will not lie: So he was their Saviour. In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them, and he bare them, and carried them all the days of old. But they rebelled, and vexed his Holy Spirit: Then he remembered the days of old, Moses and his people, saying, Where is he that brought them up out of the sea, with the shepherd of his flock? Where is he that put his Holy Spirit within him? that led them by the right hand of Moses, with his glorious arm dividing the water before them, to make himself an everlasting name? That led them through the deep as a horse in the wilderness, that they should not stumble? As a beast goeth down into the valley, the Spirit of the Lord caused him to rest: so didst thou lead thy people, to make thyself a

glorious name. Look down from heaven, and behold from the habitation of thy holiness, and of thy glory: where is thy zeal, and thy strength, and thy mercies towards me? are they restrained? Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O Lord, art our Father, our Redeemer; thy name is from everlasting. O Lord, why hast thou made us to err from thy ways, and hardened our heart from thy fear? Return, for thy servants' sake, the tribes of thine inheritance. The people of thy holiness have possessed it but a little while: our adversaries have trodden down thy sanctuary. We are thine.

THE GOSPEL. St. Mark xiv. 1.

AFTER two days was the feast of the Passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put him to death. But they said, Not on the feast day, lest there be an uproar of the people. And being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard, very precious; and she brake the box, and poured it on his head. And there were some that had indignation within themselves, and said, Why was this waste of the ointment made? for it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against

her. And Jesus said, Let her alone: why trouble ye her? She hath wrought a good work on me: for ye have the poor with you always, and whensoever ye will, ye may do them good; but me ye have not always. She hath done what she could; she is come aforehand to anoint my body to the burying. Verily I say unto you, Wheresoever this Gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of, for a memorial of her. And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them. And when they heard it, they were glad, and promised to give him money. And he sought how he might conveniently betray him. And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare, that thou mayest eat the passover? And he sendeth forth two of his disciples, and saith unto them, Go ye into the city; and there shall meet you a man bearing a pitcher of water: follow him. And wheresoever he shall go in, say ye to the good man of the house, The Master saith, Where is the guest-chamber, where I shall eat the passover with my disciples? And he will show you a large upper room furnished and prepared; there make ready for us. And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover. And in the evening he cometh with the twelve. And as they sat, and did eat, Jesus

said, Verily I say unto you, one of you which eateth with me shall betray me. And they began to be sorrowful, and to say unto him one by one, Is it I? And another said, Is it I? And he answered and said unto them, It is one of the twelve that dippeth with me in the dish. The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born. And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body. And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. And he said unto them, This is my blood of the new testament, which is shed for many. Verily I say unto you, I will drink no more of the fruit of the vine until that day that I drink it new in the kingdom of God. And when they had sung a hymn, they went out into the mount of Olives. And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered. But after that I am risen, I will go before you into Galilee. But Peter said unto him, Although all shall be offended, yet will not I. And Jesus saith unto him, Verily I say unto thee, that this day, even in this night, before the cock crow twice, thou shalt deny me thrice. But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all. And

they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray. And he taketh with him Peter, and James, and John, and began to be sore amazed, and to be very heavy; and saith unto them, My soul is exceeding sorrowful unto death; tarry ye here and watch. And he went forward a little, and fell on the ground, and prayed, that, if it were possible, the hour might pass from him. And he said, Abba, Father, all things are possible unto thee: take away this cup from me; nevertheless, not what I will, but what thou wilt. And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest not thou watch one hour? Watch ye, and pray, lest ye enter into temptation; the spirit truly is ready, but the flesh is weak. And again he went away, and prayed, and spake the same words. And when he returned, he found them asleep again (for their eyes were heavy); neither wist they what to answer him. And he cometh the third time, and saith unto them, Sleep on now, and take your rest; it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners. Rise up, let us go; lo, he that betrayeth me is at hand. And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude, with swords and staves, from the chief priests, and the scribes, and the elders. And he that betrayed him had given them a token, saying, Whomsoever I shall

kiss, that same is he; take him, and lead him away safely. And as soon as he was come, he goeth straightway to him, and saith, Master, Master; and kissed him. And they laid their hands on him, and took him. And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear. And Jesus answered and said unto them, Are ye come out as against a thief, with swords and with staves, to take me? I was daily with you in the temple, teaching, and ye took me not; but the Scriptures must be fulfilled. And they all forsook him, and fled. And there followed him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him. And he left the linen cloth, and fled from them naked. And they led Jesus away to the high priest: and with him were assembled all the chief priests, and the elders, and the scribes. And Peter followed him afar off, even into the palace of the high priest: and he sat with the servants and warmed himself at the fire. And the chief priests, and all the council, sought for witness against Jesus to put him to death; and found none. (For many bare false witness against him, but their witness agreed not together.) And there arose certain, and bare false witness against him, saying, We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands. But neither so did their witness agree together. And the high priest

stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee? But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, and saith, What need we any further witnesses? ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death. And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophesy. And the servants did strike him with the palms of their hands. And as Peter was beneath in the palace, there cometh one of the maids of the high priest; and when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth. But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew. And a maid saw him again, and began to say to them that stood by, This is one of them. And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art one of them; for thou art a Galilean, and thy speech agreeth thereto. But he began to curse and to swear, saying, I know not this man of whom ye speak. And the second time the cock crew. And Peter called to mind the word that Jesus

said unto him, Before the cock crow twice thou shalt deny me thrice. And when he thought thereon he wept.

Tuesday before Easter.

FOR THE EPISTLE. Isaiah l. 5.

THE Lord God hath opened mine ear, and I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked off the hair; I hid not my face from shame and spitting. For the Lord God will help me, therefore shall I not be confounded; therefore have I set my face like a flint, and I know that I shall not be ashamed. He is near that justifieth me; who will contend with me? let us stand together; who is mine adversary? let him come near to me. Behold, the Lord God will help me; who is he that shall condemn me? Lo, they all shall wax old as a garment; the moth shall eat them up. Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God. Behold, all ye that kindle a fire, that compass yourselves about with sparks; walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand, ye shall lie down in sorrow.

THE GOSPEL. St. Mark xv. 1.

AND straightway in the morning, the chief priests held a consultation with the elders and scribes, and the whole council, and bound Jesus, and carried him away, and delivered him to Pilate. And Pilate asked him, Art thou the King of the Jews? And he answering said unto him, Thou sayest it. And the chief priests accused him of many things: but he answered nothing. And Pilate asked him again, saying, Answerest thou nothing? behold, how many things they witness against thee. But Jesus yet answered nothing: so that Pilate marvelled. Now at that feast he released unto them one prisoner, whomsoever they desired. And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection. And the multitude, crying aloud, began to desire him to do as he had ever done unto them. But Pilate answered them, saying, Will ye that I release unto you the King of the Jews? (For he knew that the chief priests had delivered him for envy.) But the chief priests moved the people, that he should rather release Barabbas unto them. And Pilate answered, and said again unto them, What will ye then that I shall do unto him whom ye call the King of the Jews? And they cried out again, Crucify him. Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him. And so

Pilate, willing to content the people, released Barabbas unto them; and delivered Jesus, when he had scourged him, to be crucified. And the soldiers led him away into the hall, called Prætorium; and they called together the whole band. And they clothed him with purple, and platted a crown of thorns, and put it about his head, and began to salute him, Hail, King of the Jews. And they smote him on the head with a reed, and did spit upon him, and bowing their knees worshipped him. And when they had mocked him they took off the purple from him, and put his own clothes on him, and led him out to crucify him. And they compel one Simon, a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross. And they bring him unto the place Golgotha, which is, being interpreted, the place of a skull. And they gave him to drink wine mingled with myrrh; but he received it not. And when they had crucified him, they parted his garments, casting lots upon them, what every man should take. And it was the third hour, and they crucified him. And the superscription of his accusation was written over, THE KING OF THE JEWS. And with him they crucify two thieves; the one on his right hand, and the other on his left. And the Scripture was fulfilled, which saith, And he was numbered with the transgressors. And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in

three days, save thyself, and come down from the cross. Likewise also the chief priests mocking, said among themselves with the scribes, He saved others, himself he cannot save. Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him reviled him. And when the sixth hour was come, there was darkness over the whole land, until the ninth hour. And at the ninth hour, Jesus cried with a loud voice, saying, *Eloi, Eloi, lama sabachthani?* which is, being interpreted, My God, my God, why hast thou forsaken me? And some of them that stood by, when they heard it, said, Behold, he calleth Elias. And one ran and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down. And Jesus cried with a loud voice, and gave up the ghost. And the vail of the temple was rent in twain, from the top to the bottom. And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly, this man was the Son of God.

Wednesday before Easter.

THE EPISTLE. Heb. ix. 16.

WHERE a testament is, there must also of necessity be the death of the testator: for a testament is of force after men are dead; other-

wise it is of no strength at all, whilst the testator liveth. Whereupon, neither the first testament was dedicated without blood. For when Moses had spoken every precept to all the people, according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, saying, This is the blood of the testament which God hath enjoined unto you. Moreover, he sprinkled likewise with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; (for then must he often have suffered since the foundation of the world,) but now once, in the end of the world, hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment; so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time, without sin, unto salvation.

THE GOSPEL. St. Luke xxii. 1.

NOW the feast of unleavened bread drew nigh, which is called the passover. And the chief priests and scribes sought how they might kill him; for they feared the people. Then entered Satan into Judas, surnamed Iscariot, being of the number of the twelve. And he went his way, and communed with the chief priests and captains how he might betray him unto them. And they were glad, and covenanted to give him money. And he promised and sought opportunity to betray him unto them in the absence of the multitude. Then came the day of unleavened bread, when the passover must be killed, and he sent Peter and John, saying, Go, and prepare us the passover, that we may eat. And they said unto him, Where wilt thou that we prepare? And he said unto them, Behold, when ye are entered into the city, there shall a man meet you bearing a pitcher of water; follow him into the house where he entereth in. And ye shall say unto the good man of the house, The Master saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples? And he shall show you a large upper room furnished: there make ready. And they went and found as he had said unto them; and they made ready the passover. And when the hour was come, he sat down, and the twelve apostles with him. And he said unto them, with desire I have desired to eat this passover with you before I suffer. For I say unto you, I will

not any more eat thereof, until it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves. For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come. And he took bread, and gave thanks, and brake it and gave unto them, saying, This is my body, which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you. But behold, the hand of him that betrayeth me is with me on the table. And truly the Son of man goeth as it was determined; but woe unto that man by whom he is betrayed! And they began to inquire among themselves, which of them it was that should do this thing. And there was also a strife among them, which of them should be accounted the greatest. And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger: and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? But I am among you as he that serveth. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me: that ye may eat and drink at my table in my kingdom, and

sit on thrones, judging the twelve tribes of Israel. And the Lord said, Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren. And he said unto him, Lord, I am ready to go with thee both into prison and to death. And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me. And he said unto them, When I sent you without purse and scrip, and shoes, lacked ye any thing? And they said, Nothing. Then said he unto them, But now he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one. For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors; for the things concerning me have an end. And they said, Lord, behold, here are two swords. And he said unto them, It is enough. And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him. And when he was at the place, he said unto them, Pray that ye enter not into temptation. And he was withdrawn from them about a stone's cast, and kneeled down, and prayed, saying, Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine be done. And there appeared an angel unto him from heaven, strengthening him. And being in an agony, he prayed more earnestly; and his sweat was as it

were great drops of blood falling down to the ground. And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow; and said unto them, Why sleep ye? Rise and pray, lest ye enter into temptation. And while he yet spake, behold, a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him. But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss? When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword? and one of them smote the servant of the high priest, and cut off his right ear. And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him. Then Jesus said unto the chief-priests and captains of the temple, and the elders which were come to him, Be ye come out as against a thief, with swords and staves? When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness. Then took they him, and led him, and brought him into the high priest's house. And Peter followed afar off. And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them. But a certain maid beheld him, as he sat by the fire, and earnestly looked upon him, and said, This man was also with him. And he denied him, saying, Woman, I know him not. And after a little while an-

other saw him, and said, Thou art also of them. And Peter said, Man, I am not. And about the space of one hour after, another confidently affirmed, saying, Of a truth, this fellow also was with him; for he is a Galilean. And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew. And the Lord turned and looked upon Peter; and Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice. And Peter went out and wept bitterly. And the men that held Jesus, mocked him, and smote him. And when they had blindfolded him, they struck him on the face, and asked him saying, Prophesy, who is it that smote thee? And many other things blasphemously spake they against him. And, as soon as it was day, the elders of the people, and the chief priests, and the scribes, came together, and led him into their council, saying, Art thou the Christ? Tell us. And he said unto them, If I tell you, ye will not believe: and if I also ask you, ye will not answer me, nor let me go. Hereafter shall the Son of man sit on the right hand of the power of God. Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am. And they said, What need we any further witness? for we ourselves have heard of his own mouth.

Thursday before Easter.

THE EPISTLE. 1 Cor. xi. 17.

IN this that I declare unto you, I praise you not; that ye come together not for the better, but for the worse. For first of all, when ye come together in the Church, I hear that there be divisions among you; and I partly believe it. For there must be also heresies among you, that they which are approved may be made manifest among you. When ye come together therefore into one place, this is not to eat the Lord's Supper. For, in eating, every one taketh before other his own supper; and one is hungry, and another is drunken. What, have ye not houses to eat and to drink in? or despise ye the Church of God and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not. For I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the same night in which he was betrayed, took bread; and when he had given thanks, he brake it, and said, Take, eat; this is my body which is broken for you; this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood; this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come. Wherefore, whosoever shall eat this

bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh condemnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world. Wherefore, my brethren, when ye come together to eat, tarry one for another. And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.

THE GOSPEL. St. Luke xxiii. 1.

THE whole multitude of them arose, and led him unto Pilate. And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying that he himself is Christ a king. And Pilate asked him, saying, Art thou the King of the Jews? And he answered him, and said, Thou sayest it. Then said Pilate to the chief priests and to the people, I find no fault in this man. And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place. When Pilate heard of Galilee, he asked whether the man were a Galilean. And as soon as he

knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself was also at Jerusalem at that time. And when Herod saw Jesus, he was exceeding glad; for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him. Then he questioned with him in many words; but he answered him nothing. And the chief priests and scribes stood and vehemently accused him. And Herod with his men of war set him at naught, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate. And the same day Pilate and Herod were made friends together; for before, they were at enmity between themselves. And Pilate, when he had called together the chief priests, and the rulers, and the people, said unto them, Ye have brought this man unto me, as one that perverteth the people: and behold, I, having examined him before you, have found no fault in this man, touching those things whereof ye accuse him: no, nor yet Herod: for I sent you to him; and lo, nothing worthy of death is done unto him. I will therefore chastise him, and release him. (For of necessity he must release one unto them at the feast.) And they cried out all at once, saying, Away with this man, and release unto us Barabbâs; (who for a certain sedition made in the city, and for murder was cast into prison.) Pilate, therefore, willing to release Jesus, spake again to them. But they cried, saying, Crucify

him, crucify him. And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him; I will therefore chastise him, and let him go. And they were instant with loud voices, requiring that he might be crucified; and the voices of them, and of the chief priests, prevailed. And Pilate gave sentence that it should be as they required. And he released unto them him that for sedition and murder was cast into prison whom they had desired: but he delivered Jesus to their will. And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, aad on him they laid the cross, that he might bear it after Jesus. And there followed him a great company of people, and of women, who also bewailed and lamented him. But Jesus turning unto them, said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. For if they do these things in a green tree, what shall be done in the dry? And there were also two others, malefactors, led with him to be put to death. And when they were come to the place which is called Calvary, there they crucified him and the malefactors; one on the right hand and the other on the left. Then said Jesus, Father, forgive

them, for they know not what they do. And they parted his raiment, and cast lots. And the people stood beholding; and the rulers also with them derided him, saying, He saved others; let him save himself, if he be Christ the chosen of God. And the soldiers also mocked him, coming to him, and offering him vinegar, and saying, If thou be the King of the Jews, save thyself. And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS. And one of the malefactors, which were hanged, railed on him, saying, If thou be Christ, save thyself and us. But the other answering, rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in Paradise. And it was about the sixth hour, and there was darkness over all the earth until the ninth hour. And the sun was darkened, and the vail of the temple was rent in the midst. And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost. Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man. And all the people that came to-

gether to that sight, beholding the things which were done, smote their breasts and returned. And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

Good Friday.

THE COLLECTS.

O HEAVENLY Father, we beseech thee graciously to behold this thy family for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the cross, who now liveth and reigneth with thee and the Holy Ghost, ever world without end. *Amen.*

O HEAVENLY Father and Lord, by whose spirit the whole body of the Church is governed and sanctified; receive our supplications and prayers, which we offer before thee for all estates of men in thy holy Church, that every member of the same, in his vocation and ministry, may truly and godly serve thee, through our Lord and Saviour Jesus Christ. *Amen.*

O FATHER in heaven who hast made all men, and hatest nothing that thou hast made, nor desirest the death of a sinner, but rather that he should be converted and live; have mercy upon all Jews, Turks, Infidels, and Heathen, and

take from them all ignorance, hardness of heart, and contempt of thy word; and so fetch them home, blessed Lord, to thy flock, that they may be saved among the remnant of the true Israelites, and be made one fold under one Shepherd, Jesus Christ our Lord. *Amen.*

THE EPISTLE. Heb. x. 1.

THE law having a shadow of good things to come, and not the very image of the things, can never, with those sacrifices which they offered year by year continually, make the comers thereunto perfect. For then, would they not have ceased to be offered? because that the worshippers, once purged, should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins. Wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: in burnt-offerings and sacrifices for sin thou hast had no pleasure: then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God. Above, when he said, Sacrifice, and offering, and burnt-offerings, and offering for sin, thou wouldest not, neither hadst pleasure therein, which are offered by the law; then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified,

through the offering of the body of Jesus Christ once for all. And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins. But this man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified: whereof the Holy Ghost also is a witness to us: for after that he had said before, This is the covenant that I will make with them after those days, saith the Lord; I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more. Now, where remission of these is, there is no more offering for sin. Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us through the vail, that is to say, his flesh; and having a high priest over the house of God; let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) and let us consider one another to provoke unto love, and to good works; not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.

THE GOSPEL. St. John xix. 1.

PILATE therefore took Jesus, and scourged him. And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, and said, Hail, King of the Jews! and they smote him with their hands. Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man. When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him; for I find no fault in him. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God. When Pilate therefore heard that saying, he was the more afraid; and went again into the judgment-hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. Then saith Pilate unto him, Speakest thou not unto me? Knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered, Thou couldest have no power at all against me, except it were given thee from above; therefore he that delivered me unto thee hath the greater sin. And from thenceforth Pilate sought to release him; but the Jews cried out, saying, If thou let this man go, thou art not Cæsar's friend: whosoever maketh himself a

king, speaketh against Cæsar. When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment-seat, in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King. But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cæsar. Then delivered he him therefore unto them to be crucified: and they took Jesus, and led him away. And he, bearing his cross, went forth into a place called the place of a skull, which is called in the Hebrew Golgotha; where they crucified him, and two others with him, on either side one, and Jesus in the midst. And Pilate wrote a title, and put it on the cross; and the writing was JESUS OF NAZARETH, THE KING OF THE JEWS. This title then read many of the Jews; for the place where Jesus was crucified was nigh to the city; and it was written in Hebrew, and Greek, and Latin. Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews: but that he said, I am King of the Jews. Pilate answered, What I have written, I have written. Then the soldiers, when they had crucified Jesus, took his garments, (and made four parts, to every soldier a part,) and also his coat: now the coat was without seam, woven from the top throughout. They

said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be; that the Scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did. Now there stood by the cross of Jesus, his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus, therefore, saw his mother, and the disciple standing by whom he loved, he saith unto his mother, Woman, behold thy son. Then saith he to the disciple, Behold thy mother. And from that hour that disciple took her unto his own home. After this, Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. When Jesus, therefore, had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost. The Jews, therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath-day, (for that sabbath-day was a high day,) besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs. But one of the soldiers with a spear pierced his side, and forthwith came

thereout blood and water. And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe. For these things were done, that the Scripture should be fulfilled, A bone of him shall not be broken. And again another Scripture saith, They shall look on him whom they pierced.

Easter-Even.

THE COLLECT.

GRANT, O Lord, that as we are baptized into the death of thy blessed Son our Saviour Jesus Christ, so by continual mortifying our corrupt affections, we may be buried with him; and that through the grave and gate of death we may pass to our joyful resurrection, for his merits, who died, and was buried, and rose again for us, thy Son Jesus Christ our Lord. *Amen.*

THE EPISTLE. 1 St. Peter iii. 17.

IT is better, if the will of God be so, that ye suffer for well-doing than for evil-doing. For Christ also hath once suffered for sins, the just for the unjust, (that he might bring us to God,) being put to death in the flesh, but quickened by the spirit.

THE GOSPEL. St. Matt. xxvii. 57.

WHEN the even was come, there came a rich man of Arimathea, named Joseph, who also

himself was Jesus' disciple: he went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in a clean linen cloth and laid it in his own new tomb, which he had hewn out in the rock; and he rolled a great stone to the door of the sepulchre, and departed. And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre. Now the next day that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. Pilate said unto them, Ye have a watch; go your way, make it as sure as you can. So they went and made the sepulchre sure, sealing the stone, and setting a watch.

Easter-Day.

¶ At Morning Prayer, instead of the Psalm (*O come let us sing, &c.*) these Anthems shall be sung or said:

CHRIST our passover is sacrificed for us; therefore let us keep the feast;
Not with the old leaven, neither with the leaven

of malice and wickedness; but with the unleavened bread of sincerity and truth. 1 *Cor.* v. 7.

CHRIST being raised from the dead, dieth no more; death hath no more dominion over him.

For in that he died, he died unto sin once; but in that he liveth, he liveth unto God.

Likewise reckon ye also yourselves to be dead indeed unto sin; but alive unto God through Jesus Christ our Lord. *Rom.* vi. 9.

CHRIST is risen from the dead, and become the first fruits of them that slept.

For since by man came death, by man came also the resurrection of the dead.

For as in Adam all die; even so in Christ shall all be made alive. 1 *Cor.* xv. 20.

THE COLLECT.

O FATHER in heaven, who through thy Son Jesus Christ hath overcome death and opened unto us the gate of everlasting life; we humbly beseech thee, that as, by thy special grace preventing us, thou dost put into our minds good desires; so by thy continual help we may bring the same to good effect, through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Col. iii. 1.

IF ye then be risen with Christ, seek those things which are above, set your affection on things

above, and not on things on the earth: for ye are dead and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory.

THE GOSPEL. St. John xx. 1.

THE first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. Then she runneth and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him. Peter therefore went forth, and that other disciple, and came to the sepulchre. So they ran both together; and the other disciple did outrun Peter, and came first to the sepulchre; and he, stooping down and looking in, saw the linen clothes lying, yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie; and the napkin that was about his head not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple which came first to the sepulchre, and he saw and believed. For as yet they knew not the Scripture, that he must rise again from the dead. Then the disciples went away again unto their own home.

Monday in Easter-Week.

THE COLLECT.

O FATHER, who through thy Son Jesus Christ hath opened unto us the gate of everlasting life; we humbly beseech thee that as, by thy special grace preventing us, thou dost put into our minds good desires; so by thy continual help we may bring the same to good effect, through Jesus Christ our Lord. *Amen.*

FOR THE EPISTLE. Acts x. 34.

PETER opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him and worketh righteousness, is accepted with him. The word which God sent unto the children of Israel, preaching peace by Jesus Christ.

THE GOSPEL. St. Luke xxiv. 13.

BEHOLD, two of his disciples went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs. And they talked together of all these things which had happened. And it came to pass, that while they communed together, and reasoned, Jesus himself drew near, and went with them. But their eyes were holden that they should not know him. And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad? And one of

them, whose name was Cleopas, answering, said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, who was a prophet mighty in deed and word, before God and all the people: and how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he who should have redeemed Israel: and beside all this, to-day is the third day since these things were done. Yea, and certain women also of our company made us astonished, who were early at the sepulchre; and when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. And certain of them who were with us went to the sepulchre, and found it even so as the women had said; but him they saw not. Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken! ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures, the things concerning himself. And they drew nigh unto the village, whither they went: and he made as though he would have gone further; but they constrained him, saying, Abide with us; for it is toward evening, and the day is far spent. And he went in to tarry with them. And it came

to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him, and he vanished out of their sight. And they said one to another, Did not our heart burn within us, when he talked with us by the way, and while he opened to us the Scriptures? And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared unto Simon. And they told what things were done in the way, and how he was known of them in breaking of bread.

Tuesday in Easter-Week.

THE COLLECT.

O FATHER, who through thy Son Jesus Christ hast opened unto us the gate of everlasting life; we humbly beseech thee, that as, by thy special grace preventing us, thou dost put into our minds good desires; so by thy continual help we may bring the same to good effect, through Jesus Christ our Lord. *Amen.*

FOR THE EPISTLE. Acts xiii. 26.

MEN and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation

sent. For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath-day, they have fulfilled them in condemning him. And though they found no cause of death in him, yet desired they Pilate that he should be slain. And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in the sepulchre. But God raised him from the dead: And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people. And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus.

THE GOSPEL. St. Luke xxiv. 36.

JESUS himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled, and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he showed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of

an honey-comb. And he took it, and did eat before them. And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the Prophets, and in the Psalms, concerning me. Then opened he their understanding, that they might understand the Scriptures; and said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things.

First Sunday after Easter.

THE COLLECT.

O FATHER, who hast given thine only Son to die for our sins, and to rise again for our justification; grant us so to put away the leaven of malice and wickedness, that we may always serve thee in pureness of living and truth, through the merits of the same thy Son Jesus Christ our Lord. *Amen.*

THE EPISTLE. 1 John v. 4.

WHATSOEVER is born of God, overcometh the world; and this is the victory that overcometh the world, even our faith. Who is he

that overcometh the world, but he that believeth that Jesus is the Son of God? This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood: and it is the Spirit that beareth witness, because the Spirit is truth. For there are three that bear record in heaven.

THE GOSPEL. St. John xx. 19.

THE same day at evening, being the first day of the week, when the doors were shut, where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he showed unto them his hands and his side. Then were the disciples glad when they saw the Lord. Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained.

Second Sunday after Easter.

THE COLLECT.

HEAVENLY Father, who hast given thy Son to be unto us an ensample of godly life; give

us grace that we may always most thankfully receive that his inestimable benefit, and also daily endeavor ourselves to follow the blessed steps of his most holy life, through the same Jesus Christ our Lord. *Amen.*

THE EPISTLE. 1 St. Peter ii. 19.

THIS is thank-worthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if when ye be buffeted for your faults, ye shall take it patiently? But if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called; because Christ also suffered for us, leaving us an example that ye should follow his steps: who did no sin, neither was guile found in his mouth: who when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously.

THE GOSPEL. St. John x. 11.

JESUS said, I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. The hireling fleeth because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so

know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd.

Third Sunday after Easter.

THE COLLECT.

O HEAVENLY Father, who showest to them that are in error the light of thy truth, to the intent that they may return into the way of righteousness; grant unto all those who are admitted into the fellowship of Christ's religion, that they may avoid those things that are contrary to their profession, and follow all such things as are agreeable to the same, through our Lord Jesus Christ. *Amen.*

THE EPISTLE. 1 St. Peter ii. 11.

DEARLY beloved, I beseech you, as strangers and pilgrims, abstain from fleshly lusts, which war against the soul, having your conversation honest among the Gentiles; that whereas they speak against you as evil-doers, they may by your good works, which they shall behold, glorify God in the day of visitation. Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the king, as supreme; or unto governors, as unto them that are sent by him,

for the punishment of evil-doers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloak of maliciousness: but as the servants of God. Honor all men. Love the brotherhood. Fear God. Honor the king.

THE GOSPEL. St. John xvi. 16.

JESUS said to his disciples, A little while, and ye shall not see me: and again, a little while, and ye shall see me; because I go to the Father. Then said some of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me; and again, a little while, and ye shall see me; and, Because I go to the Father? They said therefore, What is this that he saith, A little while? we cannot tell what he saith. Now Jesus knew that they were desirous to ask him, and said unto them, Do ye inquire among yourselves of that I said, A little while, and ye shall not see me; and again, a little while, and ye shall see me? Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore

have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

Fourth Sunday after Easter.

THE COLLECT.

O HEAVENLY Father, who canst order the unruly wills and affections of sinful men; grant unto thy people, that they may love the thing which thou commandest, and desire that which thou dost promise; that so, among the sundry and manifold changes of the world, our hearts may surely there be fixed, where true joys are to be found, through Jesus Christ our Lord. *Amen.*

THE EPISTLE. St. James i. 17.

EVERY good gift, and every perfect gift, is from above, and cometh down from the Father of lights. Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath; for the wrath of man worketh not the righteousness of God. Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the ingrafted word, which is able to save your souls.

THE GOSPEL. St. John xvi. 5.

JESUS said unto his disciples, Now I go my way to him that sent me, and none of you

asketh me, Whither goest thou? But because I have said these things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth; it is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me: of righteousness, because I go to my Father, and ye see me no more: of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of Truth is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will show you things to come. He shall glorify me: for he shall receive of mine, and shall show it unto you. All things that the Father hath, are mine; therefore said I, that he shall take of mine, and shall show it unto you.

Fifth Sunday after Easter.

THE COLLECT.

O LORD, from whom all good things do come; grant to us thy humble servants, that by thy holy inspiration we may think those things that are good, and by thy merciful guiding may per-

form the same, through our Lord Jesus Christ. *Amen.*

THE EPISTLE. St. James i. 22.

BE ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass. For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein; he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God and the Father, is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

THE GOSPEL. St. John xvi. 23.

VERILY, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full. These things have I spoken unto you in proverbs: the time cometh, when I shall no more speak unto you in proverbs; but I shall show you plainly of the Father. At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you;

for the Father himself loveth you, because ye have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father. His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb. Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God. Jesus answered them, Do ye now believe? Behold, the hour cometh, yea, is now come, that ye shall be scattered every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer: I have overcome the world.

Ascension-Day.

THE COLLECT.

GRANT, we beseech thee, O gracious Father, that we believing thy Son our Lord, to have ascended into the heavens; so may we also in heart and mind thither ascend and dwell with thee and the Holy Ghost world without end. *Amen.*

FOR THE EPISTLE. Acts i. 1.

THE former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which he was taken up, after that he, through the Holy Ghost, had given commandments unto the apostles whom he had chosen. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.

THE GOSPEL. St. Mark xvi. 14.

JESUS appeared unto the eleven, as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. And he said unto them, Go ye into all the world, and preach the Gospel to every creature. He that believeth, and is baptized, shall be saved; but he that believeth not, shall be damned. And these signs shall follow them that believe: in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the

sick, and they shall recover. So then, after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following.

Sunday after Ascension-Day.

THE COLLECT.

O GOD, the King of glory, we beseech thee leave us not comfortless; but send to us thine Holy Ghost to comfort us, and finally exalt us unto the same place whither our Saviour Christ has gone before. *Amen.*

THE EPISTLE. 1 St. Peter iv. 7.

ABOVE all things have fervent charity among yourselves: for charity shall cover the multitude of sins. Use hospitality one to another without grudging. As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God: if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ: to whom be praise and dominion for ever and ever. *Amen.*

THE GOSPEL. St. John xv. 26, and part of the 16th Chapter.

WHEN the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, he shall testify of me. And ye also shall bear witness; because ye have been with me from the beginning. These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you, will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor me: but these things have I told you, that when the time shall come, ye may remember that I told you of them.

Whitsunday.

THE COLLECT.

O GRACIOUS Father, who as at this time didst teach the hearts of thy faithful people, by sending to them the light of thy Holy Spirit; grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in his holy comfort, through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, world without end. *Amen.*

FOR THE EPISTLE. Acts ii. 1.

WHEN the day of Pentecost was fully come, they were all with one accord in one place; and suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them: and they were all filled with the Holy Ghost; and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed, and marvelled, saying one to another, Behold, are not all these which speak Galileans? and how hear we every man in our own tongue, wherein we were born? Parthians, and Medes, and Elamits, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Lybia about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

THE GOSPEL. St. John xiv. 15.

JESUS said unto his disciples, If ye love me, keep my commandments. And I will pray

the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of Truth, whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you and shall be in you. I will not leave you comfortless; I will come to you. Yet a little while, and the world seeth me no more; but ye see me; because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me, shall be loved of my Father; and I will love him, and will manifest myself to him. Judas saith unto him (not Iscariot), Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not, keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me. These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be

troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I. And now I have told you before it come to pass, that when it is come to pass, ye might believe. Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father; and as the Father gave me commandment, even so I do.

Monday in Whitsun-Week.

THE COLLECT.

O FATHER, who as at this time didst teach the hearts of thy faithful people, by sending to them the light of thy Holy Spirit; grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in his holy comfort, through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, world without end. *Amen.*

FOR THE EPISTLE. Acts x. 34.

THEN Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons; but in every nation, he that feareth

him, and worketh righteousness, is accepted with him. The word which God sent unto the children of Israel, preaching peace by Jesus Christ, that word, I say, ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached: How God anointed Jesus of Nazareth with the Holy Ghost, and with power; who went about doing good, and healing all that were oppressed of the devil; for God was with him. And we are witnesses of all things which he did, both in the land of the Jews, and in Jerusalem, whom they slew, and hanged on a tree. Him God raised up. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the judge of quick and dead. To him give all the prophets witness, that through his name, whosoever believeth in him, shall receive remission of sins. While Peter yet spake these words, the Holy Ghost fell on all them who heard the word. And they of the circumcision who believed, were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized, who have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

THE GOSPEL. St. John iii. 16.

GOD so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only-begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

Tuesday in Whitsun-Week.

THE COLLECT.

O GRACIOUS Father, who as at this time didst teach the hearts of thy faithful people, by sending to them the light of thy Holy Spirit; grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in his holy comfort, through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, world without end. *Amen.*

FOR THE EPISTLE. Acts viii. 14.

WHEN the apostles, who were at Jerusalem, heard that Samaria had received the word of God, they sent unto them Peter and John; who, when they were come down, prayed for them, that they might receive the Holy Ghost; (for as yet he was fallen upon none of them; only they were baptized in the name of the Lord Jesus:) Then laid they their hands on them, and they received the Holy Ghost.

THE GOSPEL. St. John x. 1.

VERILY, verily, I say unto you, He that entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door, is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice; and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him; for they know his voice; and a stranger will they not follow, but will flee from him; for they know not the voice of strangers. This parable spake Jesus unto them; but they understood not what things they were which he spake unto them. Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep; all that ever came before me are thieves and robbers; but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and

out, and find pasture. The thief cometh not but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

Trinity Sunday.

THE COLLECT.

O ALMIGHTY and ever living Spirit, who hast given us grace by the confession of a true faith to acknowledge the glory of the Trinity, and in the power of the divine majesty to worship the Unity, we beseech thee that thou wouldst keep us steadfast in this faith, and evermore defend us from all adversities, who livest and reignest God of gods, and Ruler of the universe, world without end. *Amen.*

FOR THE EPISTLE. Rev. iv. 1.

AFTER this I looked, and behold, a door was opened in heaven: and the first voice which I heard, was as it were of a trumpet, talking with me; which said, Come up hither, and I will show thee things which must be hereafter. And immediately I was in the Spirit; Thou art worthy, O Lord, to receive glory, and honor, and power; for thou hast created all things, and for thy pleasure they are, and were created.

THE GOSPEL. St. John iii. 1.

THERE was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, except a man be born of water, and of the spirit, he cannot enter into the kingdom of God. That which is born of the flesh, is flesh; and that which is born of the Spirit, is spirit. Marvel not that I said unto thee, ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit. Nicodemus answered and said unto him, How can these things be? Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things? Verily, verily, I say unto thee, we speak that we do know, and testify that we have seen; and ye receive not our witness. If I have told you earthly things, and ye believe not; how shall ye believe, if I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down

from heaven, even the Son of man, who is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him should not perish, but have eternal life.

First Sunday after Trinity.

THE COLLECT.

O HEAVENLY Father, the strength of all those who put their trust in thee, mercifully accept our prayers; and because, through the weakness of our mortal nature, we can do no good thing without thee, grant us the help of thy grace, that in keeping thy commandments we may please thee, both in will and deed, through Jesus Christ our Lord. *Amen.*

THE EPISTLE. 1 John iv. 7.

BELOVED, let us love one another: for love is of God, and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent his only-begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. No man hath seen God at

any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us; because he hath given us of his Spirit. And we have seen and do testify, that the Father sent the Son to be the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love, dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment; because as he is, so are we in this world. There is no fear in love; but perfect love casteth out fear; because fear hath torment: he that feareth, is not made perfect in love. We love him, because he first loved us. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen? And this commandment have we from him, that he who loveth God, love his brother also.

THE GOSPEL. St. Luke xvi. 19.

THERE was a certain rich man, who was clothed in purple and fine linen, and fared sumptuously every day. And there was a certain beggar, named Lazarus, who was laid at his gate, full of sores; and desiring to be fed with the crumbs which fell from the rich man's table; moreover, the dogs came and licked his sores.

And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried: and in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried, and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the dip of his finger in water, and cool my tongue, for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they who would pass from hence to you cannot; neither can they pass to us that would come from thence. Then he said, I pray thee therefore, father, that thou wouldst send him to my father's house; for I have five brethren: that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the Prophets; let them hear them. And he said, Nay, father Abraham; but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the Prophets, neither will they be persuaded, though one rose from the dead.

Second Sunday after Trinity.

THE COLLECT.

O LORD, who never failest to help and govern those whom thou dost bring up in thy stedfast fear and love; keep us, we beseech thee, under the protection of thy good providence, and make us to have a perpetual fear and love of thy holy name, through Jesus Christ our Lord. *Amen.*

THE EPISTLE. 1 John iii. 13.

MARVEL not, my brethren, if the world hate you. We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother, abideth in death. Whosoever hateth his brother, is a murderer: and ye know that no murderer hath eternal life. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him; how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed, and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing

in his sight. And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment. And he that keepeth his commandments, dwelleth in him, and he in him; and hereby we know, that he abideth in us, by the Spirit which he hath given us.

THE GOSPEL. St. Luke xiv. 16.

A CERTAIN man made a great supper, and bade many; and sent his servant at supper-time, to say to them that were bidden, Come, for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it; I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So that servant came, and showed his lord these things. Then the master of the house, being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled: for I say unto you, that none of those men which were bidden, shall taste of my supper.

Third Sunday after Trinity.

THE COLLECT.

O LORD, we beseech thee mercifully to hear us; and grant that we, to whom thou hast given a hearty desire to pray, may, by thy mighty aid, be defended and comforted in all dangers and adversities, through Jesus Christ our Lord. *Amen.*

THE EPISTLE. 1 St. Peter v. 5.

ALL of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: casting all your care upon him; for he careth for you. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist, steadfast in the faith; knowing that the same afflictions are accomplished in your brethren that are in the world. But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle you. To him be glory and dominion for ever and ever. *Amen.*

THE GOSPEL. St. Luke xv. 1.

THEN drew near unto him all the publicans and sinners for to hear him. And the Phar-

isees and Scribes murmured, saying, This man receiveth sinners, and eateth with them. And he spake this parable unto them, saying, What man of you having a hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbors, saying unto them, Rejoice with me, for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance. Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth her friends and her neighbors together, saying, Rejoice with me, for I have found the piece which I had lost. Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

Fourth Sunday after Trinity.

THE COLLECT.

O FATHER, the protector of all that trust in thee, without whom nothing is strong, nothing is holy; increase and multiply upon us thy

mercy; that thou being our ruler and guide, we may so pass through things temporal, that we finally lose not the things eternal. Grant this, O Heavenly Father, for Jesus Christ's sake our Lord. *Amen.*

THE EPISTLE. Rom. viii. 18.

I RECKON that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope: because the creature itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now; and not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

THE GOSPEL. St. Luke vi. 36.

BE ye therefore merciful, as your Father also is merciful. Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with

the same measure that ye mete withal, it shall be measured to you again. And he spake a parable unto them: Can the blind lead the blind? shall they not both fall into the ditch? The disciple is not above his master; but every one that is perfect shall be as his master. And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye? Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

Fifth Sunday after Trinity.

THE COLLECT.

GRANT, O Lord, we beseech thee, that the course of this world may be so peaceably ordered by thy governance, that thy Church may joyfully serve thee in all godly quietness, through Jesus Christ our Lord. *Amen.*

THE EPISTLE. 1 St. Peter iii. 8.

BE ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous; not rendering evil for evil, or railing for railing; but contrariwise, blessing; knowing

that ye are thereunto called, that ye should inherit a blessing. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: let him eschew evil, and do good; let him seek peace, and ensue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil. And who is he that will harm you, if ye be followers of that which is good? But and if ye suffer for righteousness sake, happy are ye: and be not afraid of their terror, neither be troubled; but sanctify the Lord God in your hearts.

THE GOSPEL. St. Luke v. 1.

IT came to pass, that as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret, and saw two ships standing by the lake; but the fishermen were gone out of them, and were washing their nets. And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land: and he sat down and taught the people out of the ship. Now, when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught. And Simon answering, said unto him, Master, we have toiled all the night, and have taken nothing; nevertheless, at thy word I will let down the net. And when they had this done, they enclosed a great multitude of fishes, and

their net brake. And they beckoned unto their partners which were in the other ship, that they should come and help them. And they came, and filled both the ships; so that they began to sink. When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me, for I am a sinful man, O Lord. For he was astonished, and all that were with him, at the draught of the fishes which they had taken; and so was also James and John the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men. And when they had brought their ships to land, they forsook all and followed him.

Sixth Sunday after Trinity.

THE COLLECT.

O LORD, who hast prepared for those who love thee, such good things as pass man's understanding; pour into our hearts such love toward thee, that we, loving thee above all things, may obtain thy promises, which exceed all that we can desire, through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Rom. vi. 3.

KNOW ye not that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was

raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead, is freed from sin. Now, if we be dead with Christ, we believe that we shall also live with him, knowing that Christ being raised from the dead, dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once; but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin; but alive unto God, through Jesus Christ our Lord.

THE GOSPEL. St. Matt. v. 20.

JESUS said unto his disciples, Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill, shall be in danger of the judgment. But I say unto you, that whosoever is angry with his brother without a cause, shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire. Therefore, if thou bring thy gift to the altar, and there

rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

Seventh Sunday after Trinity.

THE COLLECT.

LORD of all power and might, who art the author and giver of all good things; graft in our hearts the love of thy name, increase in us true religion, nourish us with all goodness, and of thy great mercy keep us in the same, through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Rom. vi. 19.

I SPEAK after the manner of men, because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness, and to iniquity, unto iniquity; even so now yield your members servants to righteousness, unto holiness. For when ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things, whereof ye are now ashamed?

for the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death: but the gift of God is eternal life, through Jesus Christ our Lord.

THE GOSPEL. St. Mark viii. 1.

IN those days the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and saith unto them, I have compassion on the multitude, because they have now been with me three days, and have nothing to eat: and if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far. And his disciples answered him, From whence can a man satisfy these men with bread here in the wilderness? And he asked them, How many loaves have ye? And they said, Seven. And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them; and they did set them before the people. And they had a few small fishes, and he blessed, and commanded to set them also before them. So they did eat, and were filled; and they took up of the broken meat that was left, seven baskets. And they that had eaten were about four thousand. And he sent them away.

Eighth Sunday after Trinity.

THE COLLECT.

O LORD, whose never-failing providence ordereth all things both in heaven and earth; we humbly beseech thee to put away from us all hurtful things, and to give us those things which are profitable for us, through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Rom. viii. 12.

BRETHREN, we are debtors not to the flesh, to live after the flesh: for if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God. And if children, then heirs; heirs of God, and joint heirs with Christ: if so be that we suffer with him, that we may be also glorified together.

THE GOSPEL. St. Matt. vii. 15.

BEWARE of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits: do men gather grapes of thorns, or

figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit; neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit, is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father, who is in heaven.

Ninth Sunday after Trinity.

THE COLLECT.

GRANT to us, Lord, we beseech thee, the spirit to think and do always such things as are right: that we who cannot do any thing that is good without thee, may by thee be enabled to live according to thy will, through Jesus Christ our Lord. *Amen.*

THE EPISTLE. 1 Cor. x. 1.

BRETHREN, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud, and in the sea; and did all eat the same spiritual meat, and did all drink the same spiritual drink; (for they drank of that spiritual Rock that followed them; and that Rock was Christ.) But

with many of them God was not well pleased; for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth, take heed lest he fall. There hath no temptation taken you, but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

THE GOSPEL. St. Luke xvi. 1.

JESUS said unto his disciples, There was a certain rich man who had a steward; and the same was accused unto him, that he had wasted his goods. And he called him, and said unto him, How is it that I hear this of thee? Give an account of thy stewardship: for thou mayest be no longer steward. Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship. I cannot dig; to beg I am ashamed. I am resolved what to do, that when I am put out of the stewardship, they may receive me into their houses. So he called every one of his lord's debtors unto him, and said unto the first, How much owest

thou unto my lord? And he said, A hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty. Then said he to another, And how much owest thou? And he said, A hundred measures of wheat. And he said unto him, Take thy bill and write fourscore. And I say unto you, he that is unjust in the least is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who shall give you that which is your own? No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other; ye cannot love God and mammon.

Tenth Sunday after Trinity.

THE COLLECT.

O LORD, listen to the prayers of thy humble servants; and that they may obtain their petitions, make them to ask such things as shall please thee, through Jesus Christ our Lord. *Amen.*

THE EPISTLE. 1 Cor. xii. 1.

CONCERNING spiritual gifts, brethren, I would not have you ignorant. Ye know that

ye were Gentiles, carried away unto these dumb idols even as ye were led. Wherefore I give you to understand, that no man, speaking by the Spirit of God, calleth Jesus accursed; and that no man can say that Jesus is the Lord, but by the Holy Ghost. Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God who worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another, the word of knowledge by the same Spirit; to another, faith by the same Spirit; to another, the gifts of healing by the same Spirit; to another, the working of miracles; to another, prophecy; to another, discerning of spirits; to another, divers kinds of tongues; to another, the interpretation of tongues. But all these worketh that one and the self-same Spirit, dividing to every man severally as he will.

THE GOSPEL. St. Luke xix. 41.

AND when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children

within thee: and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation. And he went into the temple, and began to cast out them that sold therein, and them that bought, saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves. And he taught daily in the temple.

Eleventh Sunday after Trinity.

THE COLLECT.

O LORD, who declarest thy almighty power chiefly in showing mercy and pity; mercifully grant unto us such a measure of thy grace, that we, running the way of thy commandments, may obtain thy gracious promises, and be made partakers of thy heavenly treasure, through Jesus Christ our Lord. *Amen.*

THE EPISTLE. 1 Cor. xv. 1.

BRETHREN, I declare unto you the Gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all, that which I also received, how that Christ died for

our sins, according to the Scriptures; and that he was buried; and that he rose again the third day, according to the Scriptures. For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the Church of God. But, by the grace of God, I am what I am; and his grace, which was bestowed upon me, was not in vain; but I labored more abundantly than they all; yet not I, but the grace of God which was with me. Therefore, whether it were I, or they, so we preach, and so ye believed.

THE GOSPEL. St. Luke xviii. 9.

JESUS spake this parable unto certain which trusted in themselves that they were righteous, and despised others: Two men went up into the temple to pray; the one a Pharisee, and the other a Publican. The Pharisee stood and prayed thus with himself: God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this Publican: I fast twice in the week, I give tithes of all that I possess. And the Publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other; for every one that exalteth himself, shall be abased; and he that humbleth himself, shall be exalted.

Twelfth Sunday after Trinity.

THE COLLECT.

O HEAVENLY and gracious Father, who art always more ready to hear than we to pray, and art wont to give more than either we desire or deserve; pour down upon us the abundance of thy mercy, forgiving us those things whereof our conscience is afraid, and giving us those good things which we are not worthy to ask, but through the merits and mediation of Jesus Christ thy Son our Lord. *Amen.*

THE EPISTLE. 2 Cor. iii. 4.

SUCH trust have we through Christ to Godward: not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God. Who also hath made us able ministers of the New Testament; not of the letter, but of the Spirit: for the letter killeth, but the Spirit giveth life. But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses, for the glory of his countenance, which glory was to be done away; how shall not the ministration of the Spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory.

THE GOSPEL. St. Mark vii. 31.

JESUS, departing from the coasts of Tyre and Sidon, came unto the sea of Galilee, through the midst of the coast of Decapolis, and they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him. And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue; and looking up to heaven, he sighed, and saith unto him, *Ephphatha*, that is, Be opened. And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain. And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it; and were beyond measure astonished, saying, He hath done all things well; he maketh both the deaf to hear, and the dumb to speak.

Thirteenth Sunday after Trinity.

THE COLLECT.

O MERCIFUL and forgiving Father, of whose only gift it cometh that thy faithful people do unto thee true and laudable service; grant, we beseech thee, that we may so faithfully serve thee in this life, that we fail not finally to attain thy heavenly promises, through the merits of Jesus Christ our Lord. *Amen.*

THE EPISTLE. Gal. iii. 16.

TO Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. And this I say, that the covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise; but God gave it to Abraham by promise. Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator. Now a mediator is not a mediator of one; but God is one. Is the law then against the promises of God? God forbid; for if there had been a law given which could have given life, verily righteousness should have been by the law. But the Scripture hath concluded all under sin, that the promise, by faith of Jesus Christ, might be given to them that believe.

THE GOSPEL. St. Luke x. 23.

BLESSED are the eyes which see the things that ye see: for I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them. And behold a certain lawyer stood up, and tempted him, saying, Master, what shall

I do to inherit eternal life? He said unto him, What is written in the law? How readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind: and thy neighbor as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live. But he, willing to justify himself, said unto Jesus, And who is my neighbor? And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stript him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain Priest that way; and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine; and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow, when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves? And he said, He that showed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

Fourteenth Sunday after Trinity.

THE COLLECT.

O FATHER, give unto us the increase of faith, hope, and charity; and that we may obtain that which thou dost promise, make us to love that which thou dost command, through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Gal. v. 16.

I SAY then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would. But if ye be led by the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are these, Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like; of the which I tell you before, as I have also told you in time past, that they who do such things, shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh, with the affections and lusts.

THE GOSPEL. St. Luke xvii. 11.

AND it came to pass, as Jesus went to Jerusalem, that he passed through the midst of Samaria and Galilee. And as he entered into a certain village, there met him ten men that were lepers, who stood afar off. And they lifted up their voices, and said, Jesus, Master, have mercy on us. And when he saw them, he said unto them, Go show yourselves unto the priests. And it came to pass, that, as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks: and he was a Samaritan. And Jesus answering said, Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger. And he said unto him, Arise, go thy way: thy faith hath made thee whole.

Fifteenth Sunday after Trinity.

THE COLLECT.

KEEP, we beseech thee, O Lord, thy Church with thy perpetual mercy: and because the frailty of man without thee cannot but fall, keep us ever by thy help from all things hurtful, and lead us to all things profitable to our salvation, through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Gal. vi. 11.

YE see how large a letter I have written unto you with mine own hand. As many as desire to make a fair show in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ. For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh. But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God. From henceforth let no man trouble me, for I bear in my body the marks of the Lord Jesus. Brethren, the grace of our Lord Jesus Christ be with your spirit. *Amen.*

THE GOSPEL. St. Matt. vi. 24.

NO man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not; neither do they reap, nor gather into barns; yet

your Heavenly Father feedeth them. Are ye not much better than they? Which of you, by taking thought, can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow: they toil not, neither do they spin; and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. Wherefore if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven; shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (for after all these things do the Gentiles seek:) for your Heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you. Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself; sufficient unto the day is the evil thereof.

Sixteenth Sunday after Trinity.

THE COLLECT.

O LORD, we beseech thee, let thy continual pity cleanse and defend thy Church; and because it cannot continue in safety without thy succor, preserve it evermore by thy help and goodness, through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Ephes. iii. 13.

I DESIRE that ye faint not at my tribulations for you, which is your glory. For this cause I bow my knees unto the Father of our Lord Jesus Christ, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend, with all saints, what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the Church, by Christ Jesus, throughout all ages, world without end. *Amen.*

THE GOSPEL. St. Luke vii. 11.

AND it came to pass the day after, that Jesus went into a city called Nain; and many of his disciples went with him, and much people. Now, when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came and touched the bier, (and they that bare him stood still,) and he said, Young man, I say unto

thee, Arise. And he that was dead sat up, and began to speak: and he delivered him to his mother. And there came a fear on all: and they glorified God, saying, that a great prophet is risen up among us; and, that God hath visited his people. And this rumor of him went forth throughout all Judea, and throughout all the region round about.

Seventeenth Sunday after Trinity.

THE COLLECT.

LORD, we pray thee, that thy grace may always prevent and follow us; and make us continually to be given to all good works, through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Ephes. iv. 1.

I THEREFORE, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace.

THE GOSPEL. St. Luke xiv. 1.

IT came to pass, as Jesus went into the house of one of the chief Pharisees to eat bread, on the Sabbath-day, that they watched him. And behold, there was a certain man before him, who

had the dropsy. And Jesus answering, spake unto the Lawyers and Pharisees, saying, Is it lawful to heal on the Sabbath-day? And they held their peace. And he took him, and healed him, and let him go; and answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the Sabbath-day? And they could not answer him again to these things. And he put forth a parable to those who were bidden, when he marked how they chose out the chief rooms; saying unto them, When thou art bidden of any man to a wedding, sit not down in the highest room, lest a more honorable man than thou be bidden of him; and he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself, shall be abased; and he that humbleth himself, shall be exalted.

Eighteenth Sunday after Trinity.

THE COLLECT.

LORD, we beseech thee, grant thy people grace to withstand the temptations of the world,

the flesh, and all evil: and with pure hearts and minds to follow thee, through Jesus Christ our Lord. *Amen.*

THE EPISTLE. 1 Cor. i. 4.

I THANK my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in every thing ye are enriched by him, in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you. So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ, who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.

THE GOSPEL. St. Matt. xxii. 34.

WHEN the Pharisees had heard that Jesus had put the Sadducees to silence, they were gathered together. Then one of them, who was a lawyer, asked him a question, tempting him, and saying, Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind: This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets. While the Pharisees were gathered together, Jesus asked them, saying, What think ye of Christ? whose son is he? They say unto him, The son of David. He saith unto them, How then doth

David in spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his son? And no man was able to answer him a word, neither durst any man, from that day forth, ask him any more questions.

Nineteenth Sunday after Trinity.

THE COLLECT.

O FATHER, forasmuch as without thee we are not able to please thee; mercifully grant that thy Holy Spirit may in all things direct and rule our hearts, through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Ephes. iv. 17.

THIS I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind; having the understanding darkened, being alienated from the life of God, through the ignorance that is in them, because of the blindness of their heart: who, being past feeling, have given themselves over to work all uncleanness with greediness. But ye have not so learned Christ; if so be that ye have heard him, and have been taught by him, as the truth is in Jesus: that ye put off, concerning the former conversation, the old man, which is corrupt, according to the deceitful lusts; and

be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness. Wherefore putting away lying, speak every man truth with his neighbor: for we are members one of another. Be ye angry and sin not: let not the sun go down upon your wrath: neither give place to the devil. Let him that stole, steal no more; but rather let him labor, working with his hands the thing which is good, that he may have to give to him that needeth. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamor, and evil-speaking, be put away from you, with all malice. And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.

THE GOSPEL. St. Matt. ix. 1.

JESUS entered into a ship, and passed over, and came into his own city. And behold, they brought to him a man sick of the palsy, lying on a bed. And Jesus, seeing their faith, said unto the sick of the palsy, Son, be of good cheer, thy sins be forgiven thee. And behold, certain of the scribes said within themselves, This man blasphemeth. And Jesus knowing their thoughts, said, Wherefore think ye evil in your hearts?

For whether is easier to say, Thy sins be forgiven thee? or to say, Arise and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house. And he arose, and departed to his house. But when the multitude saw it, they marvelled, and glorified God, who had given such power unto men.

Twentieth Sunday after Trinity.

THE COLLECT.

O MOST merciful Father, of thy bountiful goodness keep us, we beseech thee, from all things that may hurt us; that we, being ready both in body and soul, may cheerfully accomplish those things which thou commandest, through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Ephes. v. 15.

SEE then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is. And be not drunk with wine, wherein is excess; but be filled with the Spirit.

THE GOSPEL. St. Matt. xxii. 1.

JESUS said, the kingdom of heaven is like unto a certain king, who made a marriage for his

son ; and sent forth his servants to call them that were bidden to the wedding: and they would not come. Again, he sent forth other servants, saying, Tell them who are bidden, Behold I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandise: and the remnant took his servants, and entreated them spitefully, and slew them. But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burnt up their city. Then saith he to his servants, The wedding is ready, but they who were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. So those servants went out into the highways, and gathered together all, as many as they found, both bad and good: and the wedding was furnished with guests. And when the king came in to see the guests, he saw there a man who had not on a wedding garment. And he saith unto him, Friend, how camest thou in hither, not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness: there shall be weeping and gnashing of teeth. For many are called, but few are chosen.

Twenty-first Sunday after Trinity.

THE COLLECT.

GRANT, we beseech thee, merciful Lord, to thy faithful people, pardon and peace; that they may be cleansed from all their sins, and serve thee with a quiet mind, through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Ephes. vi. 10.

MY brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth; and having on the breastplate of righteousness; and your feet shod with the preparation of the Gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance, and supplication for

all saints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the Gospel; for which I am an ambassador in bonds; that therein I may speak boldly, as I ought to speak.

THE GOSPEL. St. John iv. 46.

THERE was a certain nobleman, whose son was sick at Capernaum. When he heard that Jesus was come out of Judea into Galilee, he went unto him, and besought him, that he would come down and heal his son; for he was at the point of death. Then said Jesus unto him, Except ye see signs and wonders, ye will not believe. The nobleman saith unto him, Sir, come down ere my child die. Jesus saith unto him, Go thy way, thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way. And as he was now going down, his servants met him, and told him, saying, Thy son liveth. Then inquired he of them the hour when he began to amend: and they said unto him, Yesterday at the seventh hour, the fever left him. So the father knew that it was at the same hour in which Jesus said unto him, Thy son liveth; and himself believed, and his whole house. This is again the second miracle that Jesus did, when he was come out of Judea into Galilee.

Twenty-second Sunday after Trinity.

THE COLLECT.

LORD, we beseech thee to keep thy household the Church in continual godliness; that, through thy protection, it may be free from all adversities, and devoutly given to serve thee in good works, to the glory of thy name, through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Phil. i. 3.

I THANK my God upon every remembrance of you, (always in every prayer of mine for you all making request with joy,) for your fellowship in the Gospel from the first day until now; being confident of this very thing, that he who hath begun a good work in you, will perform it until the day of Jesus Christ; even as it is meet for me to think this of you all, because I have you in my heart, inasmuch as both in my bonds, and in the defence and confirmation of the Gospel, ye all are partakers of my grace. For God is my record, how greatly I long after you all in Jesus Christ. And this I pray, that your love may abound yet more and more in knowledge, and in all judgment: that ye may approve things that are excellent, that ye may be sincere, and without offence till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

THE GOSPEL. St. Matt. xviii. 21.

PETER said unto Jesus, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, until seven times; but until seventy times seven. Therefore is the kingdom of heaven likened unto a certain king, who would take account of his servants. And when he had begun to reckon, one was brought unto him, who owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made. The servant, therefore, fell down and worshipped him, saying, Lord have patience with me, and I will pay thee all. Then the Lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out, and found one of his fellow-servants, who owed him a hundred pence; and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not; but went and cast him into prison, till he should pay the debt. So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst

me: shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my Heavenly Father do also unto you, if ye, from your hearts, forgive not every one his brother their trespasses.

Twenty-third Sunday after Trinity.

THE COLLECT.

O LORD, our refuge and strength, who art the author of all godliness; be ready, we beseech thee, to hear the devout prayers of thy Church; and grant that those things which we ask faithfully, we may obtain effectually, through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Phil. iii. 17.

BRETHREN, be followers together of me, and mark them who walk so, as ye have us for an ensample. (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ; whose end is destruction, whose god is their belly, and whose glory is in their shame, who mind earthly things.) For our conversation is in heaven.

THE GOSPEL. St. Matt. xxii. 15.

THEN went the Pharisees, and took counsel how they might entangle him in his talk. And they sent out unto him their disciples, with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man; for thou regardest not the person of men. Tell us, therefore, what thinkest thou? Is it lawful to give tribute unto Cæsar, or not? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? Show me the tribute-money. And they brought unto him a penny. And he saith unto them, Whose is this image and superscription? They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's. When they had heard these words, they marvelled, and left him, and went their way.

Twenty-fourth Sunday after Trinity.

THE COLLECT.

O LORD, we beseech thee, absolve thy people from their offences; that, through thy bountiful goodness, we may all be delivered from the bands of those sins which by our frailty we have committed: Grant this, O Heavenly Father, for Jesus Christ's sake, our blessed Lord and Saviour. *Amen.*

THE EPISTLE. Col. i. 3.

WE give thanks to God, and the Father of our Lord Jesus Christ, praying always for you, that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and long-suffering, with joyfulness; giving thanks unto the Father, who hath made us meet to be partakers of the inheritance of the saints in light.

THE GOSPEL. St. Matt. ix. 18.

WHILE Jesus spake these things unto John's disciples, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead; but come and lay thy hand upon her, and she shall live. And Jesus arose, and followed him, and so did his disciples. (And behold, a woman, which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment: for she said within herself, If I may but touch his garment, I shall be whole. But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort, thy faith hath made thee whole. And the woman was made whole from that hour.) And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise, he said unto them, Give place, for the maid is not dead, but sleep-

eth. And they laughed him to scorn. But when the people were put forth, he went in, and took her by the hand, and the maid arose. And the fame hereof went abroad into all that land.

Twenty-fifth Sunday after Trinity.

THE COLLECT.

STIR up, we beseech thee, O Lord, the wills of thy faithful people: that they plenteously bringing forth the fruit of good works, may by thee be plenteously rewarded, through Jesus Christ our Lord. *Amen.*

FOR THE EPISTLE. Jer. xxiii. 5.

BEHOLD, the days come, saith the Lord, that I will raise unto David a righteous branch; and a king shall reign and prosper, and shall execute judgment and justice in the earth. In his days, Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.

THE GOSPEL. St. John vi. 5.

WHEN Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat? (and this he said to prove him; for he himself knew what he would do.) Philip

answered him, Two hundred penny-worth of bread is not sufficient for them, that every one of them may take a little. One of his disciples, Andrew, Simon Peter's brother, saith unto him, There is a lad here, who hath five barley-loaves, and two small fishes; but what are they among so many? And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. And Jesus took the loaves, and when he had given thanks, he distributed to the disciples and the disciples to them that were set down, and likewise of the fishes, as much as they would. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley-loaves, which remained over and above unto them that had eaten. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that Prophet that should come into the world.

¶ If there be any more Sundays before Advent Sunday, the Service of some of those Sundays that were omitted after the Epiphany shall be taken in to supply so many as are here wanting. And if there be fewer, the overplus may be omitted; Provided, that this last Collect, Epistle, and Gospel, shall always be used upon the Sunday next before Advent.

The Altar Service.

THE COLLECT.

ETERNAL and Almighty God, Great Spirit of the universe, unto whom all hearts are open, all desires known, and from whom no secrets are hid; cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit; that we may perfectly love thee, and worthily magnify thy holy name, through Christ our Lord. *Amen.*

¶ Then shall the Minister, turning to the People, rehearse distinctly the Ten Commandments; and the People still kneeling, shall, after every commandment, ask mercy for their transgressions for the time past, and grace to keep the law for the time to come, as followeth:

Minister.

THESE are the commandments delivered to Moses by the God of Israel, for the government of the Jews.

I AM the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no strange gods before me.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in

the water under the earth. Thou shalt not bow down to them, nor worship them.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not take the name of the Lord thy God in vain.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Remember that thou keep holy the Sabbath-day. Six days shalt thou labor and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work; thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the seventh day, and hallowed it.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Honor thy father and thy mother.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt do no murder.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not commit adultery.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not steal.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not bear false witness against thy neighbor.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

People. Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech thee.

¶ Then the Minister may say,

Hear also what our Lord Jesus Christ saith:

THOU shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it; Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets.

¶ Let us pray.

FATHER in heaven, vouchsafe, we beseech thee, to direct, sanctify, and govern both our hearts and bodies, in the ways of thy laws, and in the works of thy commandments; that, through thy most mighty protection, both here and ever, we may be preserved in body and soul, through our Lord and Saviour Jesus Christ. *Amen.*

¶ Then shall be said the Collect of the day: and immediately after the Collect, the Minister shall read the Epistle, saying, *The Epistle* (or, *The portion of Scripture appointed for the Epistle*) *is written in the — chapter of* ——, *beginning at the — verse.* And the Epistle ended, he shall say,

Here endeth the Epistle. Then shall he read the Gospel (the people all standing up) saying, *The Holy Gospel is written in the — chapter of ——, beginning at the — verse.*

¶ Here the people shall say,

Glory be to thee, O Lord.

¶ Then shall be read the Creed, unless it hath been read before in the Morning Service.

¶ Then the Minister shall declare unto the people the notices of the week, and other matters to be published.

¶ Then shall follow the Sermon, after which the people shall be dismissed with a blessing. A Psalm or Hymn may be sung before or after the Morning and Evening Service, and also before or after the Sermon, on the discretion of the Minister.

¶ When there is to be an administration of the Holy Communion, the Priest, after dismissing the people with a blessing, shall return to the Altar, and begin the Offertory.

¶ When the Priest giveth warning for the celebration of the Holy Eucharist, or Communion, which he shall always do upon the Sunday preceding, he shall read this Exhortation following, or so much of it as may be convenient, on his discretion.

EXHORTATION.

DEARLY beloved, on ——— day next, I purpose, through God's assistance, to administer to all such as shall be religiously and devoutly disposed, the most comfortable sacrament of Christ to be by them received, in remembrance of his meritorious cross and passion; whereby we obtain remission of our sins, and are made partakers of the kingdom of heaven. Wherefore it is our duty to render most humble and hearty thanks to our Heavenly Father, for that he

hath given his Son our Saviour Jesus Christ, not only to die for us, but also to be our spiritual sustenance in that holy sacrament. Which being so divine and comfortable a thing to them who receive it worthily, and so dangerous to those who will presume to receive it unworthily; my duty is to exhort you in the mean season, to consider the dignity of that holy mystery; and so to search and examine your own consciences, (and that not lightly, and after the manner of dissemblers with God; but so) that ye may come holy and clean to such a heavenly feast, in the marriage-garment required by God in holy Scripture; and be received as worthy partakers of that holy table.

The way and means thereto is, First, to examine your lives and conversations by the rule of God's commandments; and whereinsoever ye shall perceive yourselves to have offended, either by will, word, or deed, there to bewail your own sinfulness, and to confess yourselves to your gracious and heavenly Father, with full purpose of amendment of life. And if ye shall perceive your offences to be such as are not only against God, but also against your neighbors; then ye shall reconcile yourselves unto them; being ready to make restitution and satisfaction, according to the uttermost of your powers, for all injuries and wrongs done by you to any other; and being likewise ready to forgive others who have offended you, as ye would have forgiveness of your offences at God's hand; for otherwise

the receiving of the Holy Communion doth nothing else but increase your condemnation. Therefore, if any of you be a blasphemer of God, a hinderer or slanderer of his word, or be in malice or envy, or in any other grievous crime; repent ye of your sins, or else come not to that holy table.

And because it is requisite that no man should come to the Holy Communion, but with a full trust in God's mercy, and with a quiet conscience; therefore, if there be any of you, who by these means cannot quiet his own conscience herein, but requireth further comfort or counsel; let him come to me, or to some other minister of God's word, and open his grief; that he may receive such godly counsel and advice, as may tend to the quieting of his conscience, and the removing of all scruple and doubtfulness.

¶ Or this.

DEARLY beloved brethren, on ——— I intend, by God's grace, to celebrate the Lord's Supper; unto which, in God's behalf, I bid you all who are here present; and beseech you for the Lord Jesus Christ's sake, that ye will not refuse to come thereto, being so lovingly called and bidden by Christ himself. Wherefore I invite you in his behalf, I exhort you as ye love your own salvation, that ye will be partakers of this Holy Communion. And as the Son of God did vouchsafe to yield up his body by death upon the cross, for your salvation; so it is your duty

to receive the Communion in remembrance of the sacrifice of his death, as he himself hath commanded: which if ye shall neglect to do, consider with yourselves, how great is your ingratitude to God.

THE ORDER OF MASS, AND ADMINISTRATION OF THE

HOLY COMMUNION.

¶ If among those who come to be partakers of the Holy Communion, the Minister shall know any to be an open and notorious evil liver, or to have done any wrong to his neighbors by word or deed, so that the Congregation be thereby offended; he shall advertise him, that he presume not to come to the Lord's Table, until he have openly declared himself to have truly repented and amended his former evil life, that the Congregation may thereby be satisfied; and that he hath recompensed the parties to whom he hath done wrong; or at least declare himself to be in full purpose so to do, as soon as he conveniently may.

¶ The same order shall the Minister use with those, betwixt whom he perceiveth malice and hatred to reign; not suffering them to be partakers of the Lord's Table, until he know them to be reconciled. And if one of the parties, so at variance, be content to forgive from the bottom of his heart all that the other hath trespassed against him, and to make amends for that wherein he himself hath offended; and the other party will not be persuaded to a godly unity, but remain still in his frowardness and malice; the Minister in that case ought to admit the penitent person to the Holy Communion, and not him that is obstinate: Provided, that every Minister so repelling any, as is herein specified, shall be obliged to give an account of the same to the Ordinary, as soon as conveniently may be.

¶ The Altar may have on it a crucifix, in commemoration of Christ's suffering, and as a symbol of the Christian religion. At communion time lighted candles may also be placed on it, as types of the light of the Gospel of Christ, which is finally to illuminate the world, and in memory of the trials of the primitive Christians, who used them in the caves and catacombs to which they were obliged to fly in the days of their early persecution.

¶ Frankincense may also be burnt in a censer, as figurative of the offering of our bodies a living sacrifice to the service of our God.

¶ The Altar is to have a fair white cloth on it, to receive the vessels which contain the elements (the bread and wine).

THE COLLECT.

ETERNAL and Almighty God, great Spirit of the universe, unto whom all hearts are open, all desires known, and from whom no secrets are hid; cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit; that we may perfectly love thee, and worthily magnify thy holy name, through Christ our Lord. *Amen.*

¶ Then shall the Minister, turning to the People, rehearse distinctly the Ten Commandments; and the People still kneeling, shall, after every commandment, ask mercy for their transgressions for the time past, and grace to keep the law for the time to come, as followeth:

Minister.

GOD spake these words, and said, I am the Lord thy God; Thou shalt have no strange gods before me.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not take the name of the Lord thy God in vain.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Remember that thou keep holy the Sabbath-day. Six days shalt thou labor, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Honor thy father and thy mother.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt do no murder.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not commit adultery.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not steal.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not bear false witness against thy neighbor.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

People. Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech thee.

¶ Then the Minister may say :

Hear also what our Lord Jesus Christ saith:

THOU shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind: this is the first and great commandment. And the second is like unto it; Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets.

¶ Let us pray.

FATHER in heaven, vouchsafe, we beseech thee, to direct, sanctify, and govern both our hearts and bodies in the ways of thy laws, and in the works of thy commandments; that, through thy most mighty protection, both here and ever, we may be preserved in body and soul, through our Lord and Saviour Jesus Christ. *Amen.*

¶ If the Altar Service has been previously read, then the foregoing is to be omitted, and the Priest standing before the altar shall begin the administration of the Communion with the Offertory, saying one or more of the following sentences, as may be convenient.

THE OFFERTORY.

LET your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. *St. Matt.* v. 16.

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where

neither moth nor rust doth corrupt, and where thieves do not break through nor steal. *St. Matt.* vi. 19, 20.

Whatsoever ye would that men should do to you, even so do to them: for this is the law and the prophets. *St. Matt.* vii. 12.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. *St. Matt.* vii. 21.

Who goeth a warfare at any time at his own cost? Who planteth a vineyard and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? 1 *Cor.* ix. 7.

He that soweth little, shall reap little; and he that soweth plenteously, shall reap plenteously. Let every man do according as he is disposed in his heart, not grudgingly, or of necessity; for God loveth a cheerful giver. 2 *Cor.* ix. 6, 7.

Let him that is taught in the word, minister unto him that teacheth, in all good things. Be not deceived, God is not mocked: for whatsoever a man soweth, that shall he reap. *Gal.* vi. 6, 7.

While we have time, let us do good unto all men; and especially unto them that are of the household of faith. *Gal.* vi. 10.

Godliness is great riches, if a man be content with that he hath: for we brought nothing into this world, neither may we carry any thing out. 1 *Tim.* vi. 6, 7.

Be merciful after thy power. If thou hast

much, give plenteously; if thou hast little, do thy diligence gladly to give of that little: for so gatherest thou thyself a good reward, in the day of necessity. *Tobit* iv. 8, 9.

Blessed be the man that provideth for the sick and needy; the Lord shall deliver him in the time of trouble. *Ps.* xli. 1.

¶ Whilst these sentences are in reading, the Deacons, Churchwardens, or other fit persons appointed for that purpose, shall receive the Alms and other devotions of the people, in a decent basin to be provided by the parish for that purpose; and reverently bring it to the Priest, who shall humbly present and place it upon the Holy Table.

¶ And the Priest shall then place upon the table so much bread and wine, as he shall think sufficient. After which done, he shall say:

Let us pray for the whole state of Christ's Church militant.

O HOLY Father in heaven, who by thy Apostle hath taught us to make prayers and supplications, and to give thanks, for all men; we humbly beseech thee most mercifully [* *to accept our alms and oblations, and*] to receive these our prayers, which we offer unto thy divine majesty; beseeching thee to inspire continually the universal Church with the spirit of truth, unity, and concord: and grant that all those who do confess thy holy name may agree in the truth of thy holy word, and live in unity and godly love. We beseech thee also, so to direct and dispose

* If there be no alms or oblations, then shall the words [*to accept our alms and oblations, and*] be left unsaid.

the hearts of all Christian rulers, that they may truly and impartially administer justice, to the punishment of wickedness and vice, and to the maintenance of thy true religion and virtue. Give grace, O Heavenly Father, to all Bishops and other Ministers; that they may, both by their life and doctrine, set forth thy true and lively word, and rightly and duly administer thy holy sacraments. And to all thy people give thy heavenly grace; and especially to this congregation here present; that with meek heart, and due reverence, they may hear and receive thy holy word; truly serving thee in holiness and righteousness all the days of their life. And we most humbly beseech thee, of thy goodness, O Lord, to comfort and succor all those who, in this transitory life, are in trouble, sorrow, need, sickness, or any other adversity. And we also bless thy holy name, for all thy servants departed this life in thy faith and fear; beseeching thee to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom. Grant this, O Father, for Jesus Christ's sake, our Mediator and Advocate. *Amen.*

¶ Previous to the celebration of the Communion, the Priest shall make the following Exhortation:

DEARLY beloved in the Lord, ye who mind to come to the holy communion of Christ, must consider how Saint Paul exhorteth all persons diligently to try and examine themselves, before they presume to eat of that bread, and

drink of that cup. For as the benefit is great, if with a true penitent heart and lively faith we receive that holy sacrament, so is the danger great, if we receive the same unworthily. Judge therefore yourselves, brethren, that ye be not judged of the Lord: repent ye truly for your sins past; have a lively and steadfast faith in Christ our Saviour; amend your lives, and be in perfect charity with all men: so shall ye be meet partakers of these holy mysteries. And above all things, ye must give most humble and hearty thanks to Almighty God, the sovereign Ruler of the universe, that the redemption of the world is given to the Father, the Son, and the Holy Ghost, through the medium of our Saviour Christ; who did humble himself, even to the death upon the cross, for us miserable sinners, who lay in darkness and the shadow of death; that he might make us the children of God, and exalt us to everlasting life. And to the end that we should always remember the exceeding great love of our Master and Saviour Jesus Christ, thus dying for us, and the innumerable benefits which by his precious blood-shedding he hath obtained for us, he hath instituted and ordained holy mysteries, as pledges of his love, and for a continual remembrance of his death, to our great and endless comfort. To him, therefore, with the Father, and the Holy Ghost, let us give (as we are most bounden) continual thanks; submitting ourselves wholly to his holy will and pleasure, and studying to serve him in true holiness and righteousness, all the days of our life. *Amen.*

en shall the Priest say to those who come to receive the Holy Communion:

E who do truly and earnestly repent you of your sins, and are in love and charity with neighbors, and intend to lead a new life, ving the commandments of God, and walk- rom henceforth in his holy ways; draw near faith, and take this holy sacrament to your ort; and make your humble confession to Heavenly Father, devoutly kneeling.

n shall this General Confession be made, by the Priest all those who are minded to receive the Holy Com- nion, humbly kneeling.

GRACIOUS and reconciled Father of our Lord Jesus Christ, Maker of all things, Judge l men; we acknowledge and bewail our man- sins and wickedness, which we from time to most grievously have committed, by thought, , and deed, against thy divine majesty; pro- ng most justly thy wrath and indignation st us. We do earnestly repent, and are ily sorry for these our misdoings; the re- brance of them is grievous unto us; the bur- of them is intolerable. Have mercy upon ave mercy upon us, most merciful Father; ny Son our Lord Jesus Christ's sake, forgive l that is past; and grant, that we may ever fter serve and please thee in newness of life, e honor and glory of thy name, through Je- Christ our Lord. *Amen.*

¶ Then shall the Priest (the Bishop, if he be present) stand up, and turning to the People, say:

OUR Heavenly Father, who of his great mercy hath promised forgiveness of sins to all those who with hearty repentance and true faith turn unto him, have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness; and bring you to everlasting life, through Jesus Christ our Lord. *Amen.*

¶ Then shall the Priest say:

Hear what comfortable words our Saviour Christ saith unto all who truly turn to him:

COME unto me, all ye that travail and are heavy laden, and I will refresh you. *St. Matt.* xi. 28.

Hear also what *St. Paul* saith:

This is a true saying, and worthy of all men to be received, that Christ Jesus came into the world to save sinners. 1 *Tim.* i. 15.

Hear also what *St. John* saith:

If any man sin, we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins. 1 *John* ii. 1, 2.

¶ After which the Priest shall proceed, saying:

Lift up your hearts.

Answer. We lift them up unto the Lord.

Priest. Let us give thanks unto our Lord and Maker.

Answer. It is meet and right so to do.

¶ Then shall the Priest turn to the Lord's Table, and say:

IT is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, (Holy Father.)

¶ Then shall be said or sung by the Priest and People:

THEREFORE with angels and archangels, and with all the company of heaven, we laud and magnify thy glorious name; evermore praising thee, and saying, Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory: glory be to thee, O Lord Most High. *Amen.*

¶ Then shall the Priest, kneeling down at the Lord's Table, say, in the name of all those who shall receive the Communion, this prayer following:

WE do not presume to come to this thy table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy table. But thou art the same Lord, whose property is always to have mercy: grant us therefore, gracious Lord, so to eat and to drink these elements that our sinful bodies may be made clean, and our souls washed, and that we may evermore dwell in Jesus, and he in us. *Amen.*

¶ When the Priest, standing before the table, hath so ordered the bread and wine, that he may with the more readiness and decency break the bread before the people, and take the cup into his hands; he shall say the Prayer of Consecration, as followeth:

¶ Prayer of Consecration.

ALL glory be to thee, most gracious and heavenly Father, for that thou of thy tender mercy didst give thy Son Jesus Christ to suffer death upon the cross for our salvation; who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice and oblation for the sins of the whole world; and did institute, and in his holy gospel command us to continue, a perpetual memory of that his precious death and sacrifice until his coming again: For in the night in which he was betrayed, (*a*) he took bread; and when he had given thanks, (*b*) he brake it, and gave it to his disciples, saying, Take, eat, (*c*) this is my Body, which is given for you; do this in remembrance of me. Likewise, after supper, (*d*) he took the cup; and when he had given thanks, he gave it to them, saying, Drink ye all of this, for (*e*) this is my Blood, of the new testament, which is shed for you, and for many, for the remission of sins; do this as oft as ye shall drink it, in remembrance of me.

(*a*) Here the Priest is to take the Paten into his hands.

(*b*) And here to break the bread.

(*c*) And here to lay his hand upon all the bread.

(*d*) Here he is to take the cup into his hand.

(*e*) And here he is to lay his hand upon every vessel, in which there is any wine to be consecrated.

WHEREFORE, O Lord and Heavenly Father, according The Oblation.

to the institution of thy dearly beloved Son our Saviour Jesus Christ, we, thy humble servants, do celebrate and make here before thy divine majesty, with these thy holy gifts, which we now offer unto thee, the memorial thy Son hath commanded us to make; having in remembrance his blessed passion and precious death, his mighty resurrection and glorious ascension; rendering unto thee most hearty thanks, for the innumerable benefits procured unto us by the same. And we most humbly beseech thee, O merciful Father, to hear us; and, of thy almighty goodness, vouchsafe to bless and sanctify, with thy Word and Holy Spirit, these thy gifts and creatures of bread and wine; that we may receive them according to thy Son our Saviour Jesus Christ's holy institution, and in remembrance of his death and passion. And we earnestly desire thy fatherly goodness, mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his blood, we, and all thy whole Church, may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, ourselves, our souls, and bodies, to be a reasonable, holy, and living sacrifice unto thee, humbly beseeching thee, that we, and all others who shall be partakers of this Holy Communion, may worthily receive thy Son Jesus Christ, may be filled with thy grace

The Invocation.

and heavenly benediction, and that he may dwell in them, and they in him. And although we are unworthy, through our manifold sins, to offer unto thee any sacrifice; yet we beseech thee to accept this our bounden duty and service, not weighing our merits, but pardoning our offences; through Jesus Christ our Lord; by whom, and with whom, in the unity of the Holy Ghost, all honor and glory be unto thee, O Father in heaven, world without end. *Amen.*

¶ Here shall be sung a Hymn, or part of a Hymn, from the Selection, &c.

¶ Then shall the Priest first receive the Communion in both kinds himself, and proceed to deliver the same to the Bishops, Priests, and Deacons, in like manner, (if any be present,) and, after that, to the People also in order, into their hands, all devoutly kneeling: and when he delivereth the bread, he shall say,

THE Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life: Take and eat this in remembrance that Christ died for thee, and be thankful.

¶ And the Minister who delivereth the Cup, shall say,

THE Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life: Drink this in remembrance that Christ's blood was shed for thee, and be thankful.

¶ If the consecrated bread and wine be spent before all have communicated, the Priest is to consecrate more, according to the form before prescribed: beginning at — *All glory be*

to thee, and ending with these words, "in remembrance of his death and passion."

¶ When all have communicated, the Minister shall return to the Lord's Table, and reverently place upon it what remaineth of the consecrated elements, covering the same with a fair linen cloth.

¶ Then shall the Minister say the Lord's Prayer, the People repeating after him every petition:

OUR Father, who art in heaven, Hallowed be thy name; Thy kingdom come; Thy will be done on earth, as it is in heaven; Give us this day our daily bread; And forgive us our trespasses as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil; for thine is the kingdom, and the power, and the glory, for ever and ever. *Amen.*

¶ After shall be said as followeth:

OUR Father in heaven, we most heartily thank thee that thou hast permitted us to receive these holy mysteries, and this spiritual union with thy Son our Saviour Jesus Christ; and dost assure us thereby of thy favor and goodness toward us; and that we are very members incorporate in the mystical body of thy Son, which is the blessed company of all faithful people; and are also heirs through hope of thy everlasting kingdom, by the merits of the most precious death and passion of thy dear Son. And we most humbly beseech thee, O Heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and

do all such good works as thou hast prepared for us to walk in, through Jesus Christ our Lord; to whom with thee and the Holy Ghost, be all honor and glory, world without end. *Amen.*

¶ Then shall be said or sung, all standing, *Gloria in excelsis*, or some proper Hymn from the Selection.

GLORY be to God on high, and on earth peace, good-will toward men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord, heavenly King and Father. O Lord Jesus Christ: O Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. For thou art holy; thou, O Christ, with our Father in heaven, and the Holy Ghost are most high in the glory of Him, the Eternal and Almighty God, the Creator and God of all, and to whom the universe is subject. *Amen.*

¶ Then the Priest (the Bishop, if he be present) shall let them depart with this blessing:

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of Jesus Christ our Lord, and the blessing of the Father, the Son, and the Holy Ghost be among you, and remain with you always. *Amen.*

ıtian persons, who are of good reputation and con-
shall not be denied by the Priest a participation in
ıoly sacrament of the Church, but *every one religiously devoutly disposed* shall be invited, and cheerfully ad-
ıd to partake of the elements consecrated to the pur-
in conformity to the faith which is in him.

THE MINISTRATION OF

Public Baptism of Infants.

TO BE USED IN THE CHURCH.

¶ The people are to be admonished, that it is most convenient that Baptism should not be administered but upon Sundays, and other Holy days, or Prayer days. Nevertheless (if necessity so require) Baptism may be administered upon any other day.

¶ There shall be for every Male child to be baptized, when they can be had, two Godfathers and one Godmother; and for every Female, one Godfather and two Godmothers; and Parents shall be admitted as Sponsors, if it be desired.

¶ When there are children to be baptized, the parents or sponsors shall give knowledge thereof, before the beginning of Morning Prayer, to the Minister. And then the Godfathers and Godmothers, and the people with the children must be ready at the Font, either immediately after the last Lesson at Morning Prayer, or else immediately after the last Lesson at Evening Prayer, as the Minister by his discretion shall appoint. And the Minister coming to the Font (which is then to be filled with pure water) and standing there, shall say:

Hath this child been already baptized, or no?

¶ If they answer, *No*; then shall the Minister proceed as followeth:

DEARLY beloved, forasmuch as our Saviour Christ saith that none can enter his Father's kingdom except he be born anew of water and

the Holy Ghost, I beseech you to call upon the Father, through our Lord Jesus Christ, that of his bounteous mercy he will grant to this child that *he* may be baptized with water and the Holy Ghost, and received into Christ's holy Church, and be made *a* living *member* of the same.

¶ Then shall the Minister say,

Let us pray.

O HOLY Father of heaven, who of thy great mercy, and by the baptism of thy well-beloved Son Jesus Christ in the river Jordan, didst sanctify water, to the mystical washing away of sin; we beseech thee, that thou wilt mercifully look upon *this child*, wash *him* and sanctify *him* with the Holy Ghost, that *he* may be received into the ark of Christ's Church; and being steadfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world, that finally *he* may come to the land of everlasting life; there to reign with thee, world without end, through Jesus Christ our Lord. *Amen.*

¶ Then the Minister shall say as follows: or else shall pass on to the questions addressed to the Sponsors; and from thence to the Prayer immediately before the immersion, or the pouring of water on the infant. But note; that in every church, the intermediate parts of the Service shall be used, once at least in every month (if there be a baptism) for the better instructing of the people in the grounds of Infant Baptism.

Hear the words of the gospel, written by St. Mark, in the tenth chapter, at the thirteenth verse.

THEY brought young children to Christ, that he should touch them; and his disciples rebuked those who brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

¶ After the Gospel is read, the Minister shall make this brief Exhortation upon the words of the Gospel.

BELOVED, ye hear in this Gospel the words of our Saviour Christ, that he commanded the children to be brought unto him; how he blamed those who would have kept them from him; how he exhorteth all men to follow their innocency. Ye perceive how, by his outward gesture and deed, he declared his good will toward them: for he embraced them in his arms, he laid his hands upon them, and blessed them. Doubt ye not therefore, but earnestly believe, that he will likewise favorably receive *this* present *infant;* that he will embrace *him* with the arms of his mercy; that he will give unto *him* the blessing of eternal life, and make *him partaker* of his everlasting kingdom. Wherefore, we being thus persuaded of the good will of our Heavenly Father toward *this infant*, declared by his Son Jesus Christ; and nothing doubting, but that he favorably alloweth this charitable work

of ours, in bringing *this infant* to this holy baptism; let us faithfully and devoutly give thanks unto him, and say,

HEAVENLY Father, we give thee humble thanks, that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee: increase this knowledge, and confirm this faith in us evermore. Give thy Holy Spirit to *this infant;* that *he* may be born again, and be made *an heir* of everlasting salvation, through our Lord Jesus Christ, who liveth with thee and the Holy Spirit, now and for ever. *Amen.*

¶ Then shall the Minister speak unto the Godfathers and Godmothers in this wise:

DEARLY beloved, ye have brought *this child* here to be baptized; ye have prayed that our Lord Jesus Christ would vouchsafe to receive *him,* to sanctify *him* with the Holy Ghost, to give *him* the kingdom of heaven and everlasting life. Ye have heard also that our Lord Jesus Christ hath promised, in his Gospel, to grant all these things that ye have prayed for; which promise, he for his part will most surely keep and perform. Wherefore, after this promise made by Christ, *this infant* must also faithfully, for *his* part, promise by you that are *his* sureties (until *he* come of age to take it upon *himself*) that he will constantly believe God's holy Word, and obediently keep his commandments.

¶ The Minister shall then demand of the Sponsors as follows; the questions being considered as addressed to them severally, and the answers to be made accordingly.

I demand therefore,

Minister. Dost thou believe all the articles of the Christian faith, as contained in the Christian Creed?

Answer. I do.

Minister. Wilt thou be baptized in this faith?

Answer. That is my desire.

Minister. Wilt thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

Answer. I will, by God's help.

¶ Then shall the Minister say,

O MERCIFUL Father, grant that all sinful affections may die in this child, and that all things belonging to the Spirit may live and grow in *him*. *Amen.*

Grant that *he* may have power and strength to have victory, and to triumph against the world, and the flesh. *Amen.*

Grant that whosoever is here dedicated to thee by our office and ministry, may also be endued with heavenly virtues, and everlastingly rewarded, through thy mercy, O blessed Lord, who dost live and govern all things, world without end. *Amen.*

O gracious and heavenly Father, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood; and gave commandment to his disciples, that they should go teach all nations, and baptize them in the name

of the Father, and of the Son, and of the Holy Ghost; regard, we beseech thee, the supplications of thy congregation; sanctify this water to the mystical washing away of sin; and grant that *this child*, now to be baptized therein, may receive the fulness of thy grace, and ever remain in the number of thy faithful children, through Jesus Christ our Lord. *Amen.*

¶ Then the Minister shall take the child into his hands, and shall say to the Godfathers and Godmothers,

Name this child.

¶ And then, naming it after them, he shall dip it in the water discreetly, or shall pour water upon it, saying,

N. I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

¶ Then the Minister shall say,

WE receive *this child* into the congregation of Christ's Flock, and do * sign *him* with the sign of the cross; in token that hereafter *he* shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner, against sin and the world, and continue Christ's faithful soldier and servant unto *his* life's end. *Amen.*

* Here the Minister shall make a cross upon the child's forehead.

¶ If those who present the infant shall desire the sign of the cross to be omitted, although the Church knows no worthy cause of scruple concerning the same, yet, in that case, the Minister may omit that part of the above which follows the immersion, or the pouring of water on the infant.

¶ Then shall the Minister say,

SEEING now, dearly beloved brethren, that *this child* is grafted into the body of Christ's Church, let us give thanks unto our Father for these benefits, and with one accord make our prayers unto him, that *this child* may lead the rest of *his* life according to this beginning.

¶ Then shall be said, all kneeling,

OUR Father, who art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done on earth as it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil. *Amen.*

¶ Then shall the Minister say,

WE yield thee hearty thanks, most merciful Father, that it hath pleased thee to receive *this infant* for thine own *child* by adoption, and to incorporate *him* into thy holy Church. And humbly we beseech thee to grant, that *he* being dead unto sin, and living unto righteousness, and being buried with Christ in his death, may crucify the old man, and utterly abolish the whole body of sin; and that as *he is* made *partaker of* the death of thy Son, *he* may also be *partaker of* his resurrection; so that finally, with the residue of thy holy Church, *he* may be *an inheritor of* thine everlasting kingdom, through Christ our Lord. *Amen.*

¶ Then, all standing up, the Minister shall say to the Godfathers and Godmothers this Exhortation following:

FORASMUCH as *this child hath* promised by you *his* sureties, to believe in God, and to serve him; ye must remember, that it is your parts and duties to see that *this infant* be taught, so soon as *he* shall be able to learn, what a solemn vow, promise, and profession, *he hath* here made by you. And that *he* may know these things the better, ye shall call upon *him* to hear sermons; and chiefly ye shall provide, that *he* may learn the Creed, the Lord's Prayer, and the Ten Commandments, and all other things which a Christian ought to know and believe to his soul's health; and that *this child* may be virtuously brought up to lead a godly and a Christian life: remembering always, that Baptism doth represent unto us our profession; which is, to follow the example of our Saviour Christ, and to be made like unto him; that as he died, and rose again for us, so should we, who are baptized, die from sin, and rise again unto righteousness; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

¶ Then shall he add, and say,

YE are to take care that *this child* be brought to me, or to some other minister of God's Word, to be confirmed, so soon as *he* can say the Creed, the Lord's Prayer, and the Ten Commandments, and *is* sufficiently instructed in the other parts of the Church Catechism set forth for that purpose.

THE MINISTRATION

OF

Private Baptism of Children,

IN HOUSES.

¶ The Minister of every Parish shall often admonish the People, that they defer not the baptism of their children longer than the first or second Sunday next after their birth, or other holy day falling between, unless upon a great and reasonable cause.

¶ And also they shall warn them, that, without like great cause and necessity, they procure not their children to be baptized at home in their houses. But when need shall compel them so to do, then baptism shall be administered as followeth.

¶ First, let the Minister of the Parish (or, in his absence, any other lawful Minister that can be procured) with those who are present, call upon God, and say the Lord's Prayer, and so many of the Collects appointed to be said before in the Form of Public Baptism, as the time and present exigence will suffer. And then, the child being named by some one who is present, the Minister shall pour water upon it, and commence the sacrament at the words, "N. I baptize thee," &c., in the order for Public Baptism.

¶ It is expedient that every person who is baptized into this Church, should declare the fact, and acknowledge his responsibilities to the Priest, that he may be admitted to the participation of the Eucharist or Holy Communion.

¶ Whereas illness, or other causes, may require the administration of baptism of children or adults in private houses; the same is hereby allowed.

Principles

FOR YOUNG CHILDREN,

TO TEACH THEM THE ELEMENTS OF CHRISTIANITY:

FOLLOWED BY

THE CHRISTIAN'S CATECHISM,

TO BE LEARNED BY EVERY PERSON BEFORE HE IS ADMITTED TO THE HOLY COMMUNION OR EUCHARIST.

Catechism.

I. *Question.*

WHO made you?

Answer. My Father in Heaven made me. He made the sea and the dry land, the hills and the fields. — He made the grass, and the trees, and every thing which grows upon the earth. — He made the beasts, the fishes, and the birds, and every thing which has life.

II. *Question.* What does your Father in Heaven give you?

Answer. He gives me life and strength. — He gives me power to see and hear, to speak and move. — He gives me reason, and conscience, and the means of improving in knowledge and goodness. — He gives me my kind parents, my teachers, my friends, and my home. — He gives me my food, and clothes, and quiet sleep. — He

gives me the air, which I breathe, and the pleasant light, which shines around me. — He gives me all that I have.

III. *Question.* Does your Father in Heaven always see you?

Answer. He sees me at all times, all the night, and all the day. — He sees me when I am alone, when no other person sees me. — He knows all that I think, and all that I do. — He knows all that I want, and hears me if I pray to him for his care and blessing.

IV. *Question.* How must you feel and act towards your Father in Heaven?

Answer. I must often think of my Father in Heaven as my best friend, and Judge, to whom the Almighty Spirit of the Universe has given dominion and power over the whole world, as its God and Governor, and I must regard every thing which I enjoy as his gift. — I must love Him better than I love any other being; and be happy to please and obey Him. — I must fear nothing so much as to offend him. — I must never speak of him in a careless manner, or take his name in vain. — I must pray to him for what I need, especially in the morning and at night. — I must thank him for what I receive, though it may not be all that I wish. — I must bear patiently, and try to be better for the sickness and pain, which He sees fit to bring upon me.

V. *Question.* How must you feel and act towards those around you?

Answer. I must love and obey my parents,

and be thankful to them for the tender care they take of me. — I must treat with respect those, who are older than myself. — I must love my brothers and sisters, and must be generous and affectionate to my companions. — I must forgive those who have injured me; and if I have injured any, I must ask their forgiveness. — I must pity the wretched, and be kind to the poor. — I must speak the truth, keep my promises, and never try to deceive by my looks, words, or actions. — I must be honest, and must take nothing which belongs to others. — I must not be cruel, and must not willingly give pain to any thing which has life. — I must try to make all around me happy.

VI. *Question.* What are your duties to yourself?

Answer. I must be active and industrious. — I must be ready and happy to learn. — I must be contented and cheerful, even when I cannot have what I want. — I must not be fretful, wilful, or passionate. — I must not be proud or vain of any thing which I have, but be modest and humble. — I must learn to give up and avoid every thing which will do me hurt; I must be governed by reason and conscience, and not by my wishes.

VII. *Question.* What good do you hope for by doing what is right?

Answer. I shall have peace in my own mind. — I shall not be ashamed or afraid to have my actions known. — I shall grow better and happier

as I grow older. — My parents and friends will love me, and will look on me with pleasure and hope. — Above all, my Father in Heaven will love me, and delight to make me happy.

VIII. *Question.* What if you do wrong?

Answer. I shall feel pain, and fear, and shame, at thinking I have done wrong. — I shall grow worse as I grow older. — My parents and friends will be displeased with me, and will look on me with sorrow. — Above all, my Heavenly Father and God will be offended with me, and he will punish me unless I repent.

IX. *Question.* What do you mean by sinning against God?

Answer. To sin against God, is to do any thing which God forbids me, or not to do what God, who is my Father in Heaven, commands me.

X. *Question.* Have you ever sinned against God?

Answer. Yes. I feel that I have sinned; I have done what I have known to be wrong.

XI. *Question.* How should you feel and act, when you are sensible you have sinned?

Answer. I should remember my evil conduct with sorrow; and, as far as I can, I should repair it, and resolve and strive to do so no more. — I should humbly confess my sins to my gracious Father in Heaven, and should pray to him through Jesus Christ to forgive me, and to assist me in doing better.

XII. *Question.* Who is Jesus Christ?

Answer. He is the well-beloved Son of our Heavenly Father, and was sent into the world to reconcile us to him, and save us from error and sin, from death and misery.

XIII. *Question.* Can you repeat some of the principal instructions of Jesus Christ?

Answer. He taught us the true character of Almighty God, and also of his Father in Heaven, — our Father, — that he is holy, and merciful, and great, and wise, and good. — He taught us, that we should love God with all our hearts; and that we should love all our fellow-creatures, and do to others as we should wish and expect them to do to us. — He promised to us, that if we believe in him, and confess and forsake our sins, and obey his instructions, we shall be forgiven, and live for ever in heaven.

XIV. *Question.* Can you give some account of the life and example of Jesus Christ?

Answer. He was perfectly good; he was holy, harmless, and undefiled. — He grew up obeying his parents, and remembered his mother with tenderness, even in his dying moments. — He constantly thought of God, and prayed to him; and it was his joy to do the will of his Heavenly Father. — He went about doing good; healing the sick; opening the eyes of the blind; raising the dead; and teaching the ignorant and poor. — He took little children in his arms, and blessed them. — He was full of compassion for the miserable, and even prayed for his murderers on the cross.

XV. *Question.* What did Jesus Christ suffer for us?

Answer. For our sakes he became poor, and led a life of toil and hardship. — He was reviled, mocked, and scourged by wicked men. — He was nailed to the cross, and shed his blood for the forgiveness of our sins.

XVI. *Question.* What became of Jesus after this cruel death?

Answer. He was buried, and, as he told his disciples before his death, he was restored to life, and rose again on the third day. — He ascended to heaven, where he still lives to pray for us, and continually performs kind offices for us.

XVII. *Question.* What do you learn by the resurrection of Christ from the dead?

Answer. That I and all men shall in like manner live again in another world.

XVIII. *Question.* Shall you ever see Jesus Christ?

Answer. Yes. He is appointed to raise me from the dead, and I must stand before him to be judged for my conduct in the present life.

XIX *Question.* What may you hope in another world, if you are good in this?

Answer. I shall be welcomed into heaven by my Saviour, and shall be ever under his care. — I shall have no sickness, nor sorrow, nor pain; but shall have rest and joy for ever. — I shall be like the angels in heaven, and shall have the friendship and love of all good beings. — I shall enjoy the presence and favor of my Heavenly

Father, and shall be always learning to love and serve him better.

XX. *Question.* But what if you are wicked?

Answer. I can then never be happy. The wicked must always be miserable, — I shall not be received into the light and joy of heaven. — My Heavenly Father will send me from his presence, and leave me to the fearful punishment which my sins deserve.

XXI. *Question.* What means must you use to become good and happy in this life and the life to come?

Answer. I must pray to my Heavenly Father, my God, and Judge, and to my Saviour Jesus Christ, without whose blessing I can do nothing, for assistance and direction. — I must recollect at night what I have done, and thought, and felt through the day, that I may make my future life better than the past. — I must often think that God sees me. — I must shun wicked companions, and try to obtain the friendship of the good. — I must set the example of Jesus Christ continually before me. — I must make a good use of the Lord's day. I must be serious and attentive at church, and must receive with gratitude the instruction of my parents at home. — When I am old enough, I must partake the Lord's Supper, which is designed to bring to my remembrance Jesus Christ dying for me, having first learned my duties and responsibilities in the form prescribed in the Christian Catechism, which is to be learned by every person before he be brought to be confirmed.

The Christian Catechism,

TO BE LEARNED BY EVERY PERSON BEFORE HE IS ADMITTED TO THE HOLY COMMUNION.

Questions by the Bishop or Priest.

Question.

WHAT is your name?

Answer. *N.* or *M.*

Question. Who gave you this name?

Answer. My Sponsors in Baptism; wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven.

Question. What did your Sponsors then for you?

Answer. They did promise and vow three things in my name: First, that I should renounce the works of this wicked world, and all the sinful lusts of the flesh; Secondly, that I should believe all the articles of the Christian faith; and, Thirdly, that I should keep God's holy will and commandments, and walk in the same all the days of my life.

Question. Dost thou not think that thou art bound to believe, and to do, as they have promised for thee?

Answer. Yes, verily; and by Christ's help

so I will; and I heartily thank our Heavenly Father, that he hath called me to this state of salvation, through Jesus Christ our Saviour; and I pray unto him to give me his grace, that I may continue in the same unto my life's end.

Catechist. Rehearse the articles of thy Belief.

Answer.

I BELIEVE in one God, Eternal and Almighty, the Creator and God of all.

I believe in a Holy Father in heaven; a blessed Redeemer of the world; a glorious Holy Ghost; in Jesus Christ our Lord.

I believe in the Holy Catholic Church; the communion of Saints; the forgiveness of sins; the resurrection of the dead; and the life everlasting. Amen.

Question. You said that your sponsors did promise for you, that you should keep God's commandments. Tell me how many there are.

Answer. Ten.

Question. Which are they?

Answer.

THE same which God spake in the twentieth chapter of Exodus, saying, I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage.

I. Thou shalt have no strange gods before me.

II. Thou shalt not make to thyself any graven image, nor the likeness of anything that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow

down to them, nor worship them: for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me; and show mercy unto thousands of them that love me, and keep my commandments.

III. Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain.

IV. Remember that thou keep holy the Sabbath day. Six days shalt thou labor, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day and hallowed it.

V. Honor thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbor.

X. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

Question. What dost thou chiefly learn by these commandments?

Answer. I learn two things; my duty towards my Heavenly Father, and my duty towards my neighbor.

Question. What is thy duty toward thy Heavenly Father?

Answer. My duty towards my Heavenly Father is to believe in him; to fear him; and to love him with all my heart, with all my mind, with all my soul, and with all my strength; to worship him; to give him thanks; to put my whole trust in him; to call upon him; to honor his holy name and his word; and to serve him truly all the days of my life.

Question. What is thy duty toward thy neighbor?

Answer. My duty toward my neighbor is, to love him as myself, and to do to all men as I would they should do unto me; to love, honor, and succor my father and mother: to honor and obey the civil authority: to submit myself to all my governors, teachers, spiritual pastors, and masters: to order myself lowly and reverently to all my betters: to hurt nobody by word or deed: to be true and just in all my dealings: to bear no malice nor hatred in my heart: to keep my hands from picking and stealing, and my tongue from evil speaking, lying, and slandering: to keep my body in temperance, soberness, and chastity: not to covet nor desire other men's goods; but to learn and labor truly to get mine

own living, and to do my duty in that state of life unto which it shall please my Heavenly Father to call me.

Catechist. My good child, know this, that thou art not able to do these things, nor to walk in the commandments of God, and serve him, without great effort, which thou must learn at all times to call for by diligent prayer. Let me hear, therefore, if thou canst say the Lord's Prayer.

Answer.

OUR Father, who art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done on earth, as it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; but deliver us from evil. Amen.

Question. What desirest thou of thy Heavenly Father in this prayer?

Answer. I desire my Lord and Maker, our Heavenly Father, who is the giver of all goodness, to send his grace unto me and to all people; that we may worship him, serve him, and obey him, as we ought to do: and I pray unto him, that he will send us all things that are needful both for our souls and bodies; and that he will be merciful unto us, and forgive us our sins; and that it will please him to save and defend us in all dangers both of soul and body; and that he will keep us from all sin and wickedness, and from everlasting death: and this I trust he will

do of his mercy and goodness, through our Lord Jesus Christ; and therefore I say, Amen: So be it.

Question.

HOW many Sacraments hath Christ ordained in his Church?

Answer. Two only, as generally necessary to salvation; that is to say, Baptism, and the Supper of the Lord.

Question. What meanest thou by this word *Sacrament?*

Answer. I mean an outward and visible sign of an inward and spiritual grace, given unto us; ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof.

Question. How many parts are there in a Sacrament?

Answer. Two; the outward visible sign, and the inward spiritual grace.

Question. What is the outward visible sign or form in Baptism?

Answer. Water; wherein the person is baptized, *In the name of the Father, and of the Son, and of the Holy Ghost.*

Question. What is the inward and spiritual grace?

Answer. A death unto sin, and a new birth unto righteousness; for being by nature sinful, we are hereby made the children of pardon.

Question. What is required of persons to be baptized?

Answer. Repentance, whereby they forsake sin; and faith, whereby they steadfastly believe the promises of God made to them in that Sacrament.

Question. Why then are infants baptized, when by reason of their tender age they cannot perform them?

Answer. Because they promise them both by their sureties; which promise, when they come to age, themselves are bound to perform.

Question. Why was the Sacrament of the Lord's Supper ordained?

Answer. For the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby.

Question. What is the outward part or sign of the Lord's Supper?

Answer. Bread and wine, which the Lord hath commanded to be received.

Question. What is the inward part or thing signified?

Answer. The body and blood of Christ, which are spiritually taken and received by the faithful in the Lord's Supper.

Question. What are the benefits whereof we are partakers thereby?

Answer. The strengthening and refreshing of our souls by the remembrance that Christ died for our salvation, and that through him we are to live hereafter, as our bodies now live by bread and wine.

Question. What is required of those who come to the Lord's Supper?

Answer. To examine themselves, whether they repent them truly of their former sins, steadfastly purposing to lead a new life; have a lively faith in God's mercy, through Christ, with a thankful remembrance of his death; and be in charity with all men.

¶ The Minister of every parish shall diligently upon Sundays and Holy days, or on some other convenient occasions, openly in the church, instruct or examine so many children of his parish, sent unto him, as he shall think convenient, in some part of this Catechism.

¶ And all fathers, mothers, masters, and mistresses shall cause their children, servants, and apprentices, who have not learned their Catechism, to come to the church at the time appointed, and obediently to hear, and to be ordered by the Minister, until such time as they have learned all that is here appointed for them to learn.

¶ So soon as children are come to a competent age, and can say the Creed, the Lord's Prayer, and the Ten Commandments, and can answer to the other questions of this short Catechism, they shall be brought to the minister for confirmation.

¶ Persons not born or educated in the parish, and others who decline a confirmation in Church, may be confirmed privately on the discretion of the Priest, when they are known to be of good life and conduct.

The Order of Confirmation,

OR

LAYING ON OF HANDS UPON THOSE WHO ARE BAPTIZED, AND COME TO YEARS OF DISCRETION.

¶ Upon the day appointed, all that are to be then confirmed, being placed and standing in order before the Minister; he shall read this preface following:

TO the end that confirmation may be ministered to the more edifying of such as shall receive it, the Church hath thought good to order, that none shall be confirmed, but such as can say the Creed, the Lord's Prayer, and the Ten Commandments; and can also answer to such other questions, as in the short Catechism are contained: which order is very convenient to be observed; to the end that children, being now come to the years of discretion, and having learned what their godfathers and godmothers promised for them in baptism, may themselves, with their own mouth and consent, openly before the Church ratify and confirm the same; and also promise, that, by the grace of God, they will evermore endeavor themselves faithfully to observe such things as they, by their own confession, have assented unto.

¶ Then shall the Minister say,

DO ye here, in the presence of God, and of this congregation, renew the solemn promise and vow that ye made, or that was made in your name, at your baptism; ratifying and confirming the same; and acknowledging yourselves bound to believe and to do all those things which ye then undertook, or your sponsors then undertook for you?

¶ And every one shall audibly answer,

I do.

Minister.

OUR help is in the name of the Lord;
Answer. Who hath made the world and all things therein.
Minister. Blessed be the name of the Lord;
Answer. Henceforth, world without end.
Minister. Lord, hear our prayer;
Answer. And let our cry come unto thee.
Minister. Let us pray.

O GRACIOUS Father, who hast vouchsafed to receive these thy servants by water and the Holy Ghost, and hast given unto them forgiveness of their sins; strengthen them, we beseech thee, O Lord, with the Holy Ghost, the Comforter; and daily increase in them thy manifold gifts of grace; the spirit of wisdom and understanding, the spirit of counsel and ghostly strength, the spirit of knowledge and true godliness; and fill them, O Lord, with the spirit of thy holy fear, now and for ever. *Amen.*

¶ Then all of them in order kneeling before the Minister, he shall lay his hands upon the head of every one severally, saying,

DEFEND, O Lord, this thy child, [*or, this thy servant*] with thy heavenly grace; that *he* may continue thine for ever, and daily increase in thy Holy Spirit more and more, until *he* come unto thy everlasting kingdom. *Amen.*

¶ Then shall the Minister say,

The Lord be with you.

Ans. And with thy Spirit.

¶ All kneeling down, the Minister shall add,

Let us pray.

OUR Father, who art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done on earth, as it is in heaven; Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation; But deliver us from evil. *Amen.*

¶ And these Collects.

O HEAVENLY Father, who makest us both to will and to do those things which are good, and acceptable unto thy divine majesty; we make our humble supplications unto thee for these thy servants, upon whom, after the example of thy holy apostles, we have now laid our hands; to certify them, by this sign, of thy favor and gracious goodness toward them. Let thy fatherly hand, we beseech thee, ever be over them: Let thy Holy Spirit ever be with them;

and so lead them in the knowledge and obedience of thy Word, that in the end they may obtain everlasting life, through our Lord Jesus Christ. *Amen.*

O LORD, vouchsafe, we beseech thee, to direct, sanctify, and govern, both our hearts and bodies, in the ways of thy laws, and in the works of thy commandments; that through thy most mighty protection, both here and ever, we may be preserved in body and soul, through our Lord and Saviour Jesus Christ. *Amen.*

¶ Then the Minister shall bless them, saying thus,

THE Blessing of God Almighty, of the Father, of the Son, and of the Holy Ghost, be upon you, and remain with you for ever. *Amen.*

THE FORM
OF
Solemnization of Matrimony.

¶ The laws respecting Matrimony, whether by publishing the Bans in Churches, or by License, being different in the several States; every Minister is left to the direction of those laws, in everything that regards the civil contract between the parties.

¶ And when the Bans are published, it shall be in the following form: — *I publish the Bans of Marriage between* M. *of* ——, *and* N. *of* ——. *If any of you know cause or just impediment, why these two persons should not be joined together in holy Matrimony, ye are to declare it.* — [This is the first, second, or third time of asking.]

¶ At the day and time appointed for Solemnization of Matrimony, the persons to be married shall come into the body of the church, or shall be ready in some proper house, with their friends and neighbors; and there standing together, the man on the right hand, and the woman on the left, the Minister shall say,

DEARLY beloved, we are gathered together here in the sight of God, and in the face of this company, to join together this man and this woman in holy matrimony; which is commended of St. Paul to be honorable among all men; and therefore is not by any to be entered into unadvisedly or lightly; but reverently, discreetly, advisedly, soberly, and in the fear of God. Into this holy estate, these two persons present come now to be joined. If any man can show just cause why they may not lawfully be joined to-

gether, let him now speak, or else hereafter for ever hold his peace.

¶ And also speaking unto the persons who are to be married, he shall say,

I REQUIRE and charge you both, (as ye will answer at the final day of judgment, when the secrets of all hearts shall be disclosed,) that if either of you know any impediment, why ye may not be lawfully joined together in matrimony, ye do now confess it: for be ye well assured, that if any persons are joined together otherwise than as God's word doth allow, their marriage is not lawful.

¶ The Minister, if he shall have reason to doubt of the lawfulness of the proposed Marriage, may demand sufficient surety for his indemnification; but if no impediment shall be alleged, or suspected, the Minister shall say to the Man,

M. WILT thou have this woman to thy wedded wife, to live together after God's ordinance, in the holy estate of matrimony? Wilt thou love her, comfort her, honor, and keep her, in sickness and in health; and, forsaking all others, keep thee only unto her, so long as ye both shall live?

¶ The man shall answer,

I will.

¶ Then the Minister shall say unto the woman,

N. WILT thou have this man to thy wedded husband, to live together after God's ordinance, in the holy estate of matrimony? Wilt thou obey him, and serve him, love, honor,

and keep him, in sickness and in health; and, forsaking all others, keep thee only unto him, so long as ye both shall live?

¶ The woman shall answer,

I will.

¶ Then shall the Minister say,

Who giveth this woman to be married to this man?

¶ Then shall they give their Troth to each other in this manner:

¶ The Minister receiving the woman at her father's or friend's hands, shall cause the man with his right hand to take the woman by her right hand, and to say after him as followeth:

I *M.* take thee *N.* to my wedded wife, to have and to hold, from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God's holy ordinance; and thereto I plight thee my troth.

¶ Then shall they loose their hands, and the woman with her right hand taking the man by his right hand, shall likewise say after the Minister,

I *N.* take thee *M.* to my wedded husband, to have and to hold, from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love, cherish, and to obey, till death us do part, according to God's holy ordinance; and thereto I give thee my troth.

¶ Then shall they again loose their hands; and the man shall give unto the woman a ring. And the Minister taking the ring shall deliver it unto the man, to put it upon

the fourth finger of the woman's left hand. And the man holding the ring there, and taught by the Minister, shall say,

WITH this ring I thee wed: In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ Then the man leaving the ring upon the fourth finger of the woman's left hand, the Minister shall say,

Let us pray.

OUR Father, who art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done on earth, as it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil. Amen.

O HEAVENLY Father, the Maker and Preserver of all mankind, giver of all spiritual grace, the author of everlasting life; send thy blessing upon these thy servants, this man and this woman, whom we bless in thy name; that as Isaac and Rebecca lived faithfully together, so these persons may surely perform and keep the vow and covenant betwixt them made, (whereof this ring given and received is a token and pledge,) and may ever remain in perfect love and peace together, and live according to thy laws, through Jesus Christ our Lord. Amen.

¶ Then shall the Minister join their right hands together, and say,

Those whom God hath joined together, let no man put asunder.

¶ Then shall the Minister speak unto the company:

FORASMUCH as *M.* and *N.* have consented together in holy wedlock, and have witnessed the same before God and this company, and thereto have given and pledged their troth, each to the other, and have declared the same by giving and receiving a ring, and by joining hands; I pronounce that they are man and wife; in the name of the Father, and of the Holy Ghost. Amen.

¶ And the Minister shall add this blessing:

MAY the Holy Ghost bless, preserve, and keep you: The Lord mercifully with his favor look upon you, and fill you with all spiritual benediction and grace; that ye may so live together in this life, that in the world to come ye may have life everlasting. *Amen.*

THE ORDER

FOR

The Visitation of the Sick.

¶ When any person is sick, notice shall be given thereof to the Minister of the Parish; who, coming into the sick person's house, shall say,

Peace be to this house, and to all that dwell in it.

¶ When he cometh into the sick man's presence, he shall say, kneeling down,

O LORD, look down from heaven, behold, visit, and relieve this thy servant. Look, upon *him* with the eyes of thy mercy; give *him* comfort and sure confidence in thee; defend *him* from evil thoughts, and keep *him* in perpetual peace and safety, through Jesus Christ our Lord. *Amen.*

HEAR us, most merciful Saviour: Extend thy accustomed goodness to this thy servant, who is grieved with sickness. Sanctify, we beseech thee, this thy fatherly correction to *him*; that the sense of *his* weakness may add strength to *his* faith, and seriousness to *his* repentance: that if it shall be thy good pleasure to restore *him* to *his* former health, *he* may lead the resi-

due of *his* life in thy fear, and to thy glory: or else give *him* grace so to take thy visitation, that after this painful life ended, *he* may dwell with thee in life everlasting, through Jesus Christ our Lord. *Amen.*

¶ Then shall the Minister exhort the sick person after this form, or other like:

DEARLY beloved, know this, that your Heavenly Father is the Lord of life and death, and of all things to them pertaining; as youth, strength, health, age, weakness, and sickness. Wherefore, whatsoever your sickness be, know you certainly that it is God's visitation. And for what cause soever this sickness be sent unto you; whether it be to try your patience for the example of others, and that your faith may be found in the day of the Lord, laudable, glorious, and honorable, to the increase of glory and endless felicity; or else it be sent unto you to correct and amend in you whatsoever doth offend the eyes of your Heavenly Father; know you certainly, that if you truly repent you of your sins, and bear your sickness patiently, trusting in God's mercy, for his dear Son Jesus Christ's sake, and render unto him humble thanks for his fatherly visitation, submitting yourself wholly unto his will, it shall turn to your profit, and help you forward in the right way that leadeth unto everlasting life.

¶ If the person visited be very sick, then the Minister may end his exhortation in this place, or else proceed:

TAKE therefore in good part the chastisement of the Lord: for he whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons: for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye castaways and not sons. Furthermore, we have had fathers of our flesh, which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. These words, good *brother*, are written in holy Scripture, for our comfort and instruction; that we should patiently, and with thanksgiving, bear our Heavenly Father's correction, whensoever, by any manner of adversity, it shall please his gracious goodness to visit us. And there should be no greater comfort to Christian persons, than to be made like unto Christ, by suffering patiently adversities, troubles, and sicknesses. For he himself went not up to joy, but first he suffered pain; he entered not into his glory, before he was crucified. So truly our way to eternal joy, is to suffer here with Christ; and our door to enter into eternal life, is gladly to die with Christ; that we may

rise again from death, and dwell with him in everlasting life.

¶ The sick person shall answer,

All this I steadfastly believe.

¶ Then shall the Minister examine whether he repent him truly of his sins, and be in charity with all the world; exhorting him to forgive, from the bottom of his heart, all persons that have offended him; and if he hath offended any other, to ask them forgiveness; and where he hath done injury or wrong to any man, that he make amends to the uttermost of his power. And if he hath not before disposed of his goods, let him then be admonished to make his Will, and to declare his debts, what he oweth, and what is owing unto him, for the better discharging of his conscience, and the quietness of his executors. But men should often be put in remembrance to take order for the settling of their temporal estates, whilst they are in health.

¶ And then the Minister shall say the Collect following:

Let us pray.

O MOST merciful Father, who, according to the multitude of thy mercies, dost so put away the sins of those who truly repent, that thou rememberest them no more; open thine eye of mercy upon this thy servant, who most earnestly desireth pardon and forgiveness. Renew in *him*, most loving Father, whatsoever hath been decayed by his own carnal will and frailness: preserve and continue this sick member in the unity of the Church; consider *his* contrition, accept *his* tears, assuage *his* pain, as shall seem to thee most expedient for *him*. And forasmuch as *he* putteth *his* full trust only in thy mercy, impute not unto *him his* former sins, but strengthen *his*

with thy blessed Spirit; and when thou art pleased to take *him* hence, take *him* unto thy favor, through the merits of thy most dearly beloved Son Jesus Christ our Lord. *Amen.*

¶ Here the Minister may use any part of the service of this Book, which, in his discretion, he shall think convenient to the occasion; and after that shall say,

UNTO God's gracious mercy and protection we commit thee: The Lord bless thee and keep thee; The Lord make his face to shine upon thee, and be gracious unto thee; The Lord lift up his countenance upon thee, and give thee peace both now and evermore. *Amen.*

¶ Prayers which may be said with the foregoing service, or any part thereof, at the discretion of the Minister.

¶ A Prayer for a sick Child.

O MERCIFUL Father, to whom belong the issues of life and death; look down from heaven, we humbly beseech thee, with the eyes of mercy upon this child, now lying upon the bed of sickness: Visit *him*, O Lord, with thy salvation; deliver *him* in thy good appointed time from *his* bodily pain, and save *his* soul for thy mercies' sake; that if it shall be thy pleasure to prolong *his* days here on earth, *he* may live to thee, and be an instrument of thy glory, by serving thee faithfully, and doing good in *his* generation: or else receive *him* into those heavenly habitations, where the souls of those who sleep in the Lord Jesus enjoy perpetual rest and felicity: Grant this, O Lord, for thy mercies' sake, which continueth world without end. *Amen.*

¶ A Prayer for persons troubled in mind or in conscience.

O BLESSED Lord, the Father of mercies, and the God of all comforts, we beseech thee, look down in pity and compassion upon this thy afflicted servant. *His* soul is full of trouble: but, O merciful God, who hast written thy holy word for our learning, that we, through patience and comfort of thy holy Scriptures, might have hope; give *him* a right understanding of *himself*, and of thy promises; that *he* may neither cast away *his* confidence in thee, nor place it any where but in thee. Give *him* strength against all *his* temptations, and heal all *his* distempers: break not the bruised reed: shut not up thy tender mercies in displeasure; but make *him* to hear of joy and gladness, that *his* heart may again rejoice: deliver *him* from fear, and lift up the light of thy countenance upon *him*; and give *him* peace, through Christ our Lord. *Amen.*

¶ A Prayer which may be said by the Minister, in behalf of all present at the Visitation.

O GOD, whose days are without end, and whose mercies cannot be numbered; make us, we beseech thee, deeply sensible of the shortness and uncertainty of human life; and let thy Holy Spirit lead us through this vale of misery, in holiness and righteousness, all the days of our lives; that, when we shall have served thee in our generation, we may be gathered unto our fathers, having the testimony of a good con-

science; in the communion of the Catholic Church; in the confidence of a certain faith; in the comfort of a reasonable, religious, and holy hope; in favor with thee our God, and in perfect charity with the world: All which we ask through Jesus Christ our Lord. *Amen.*

¶ A Thanksgiving for the beginning of a recovery.

GREAT and mighty Father, who bringest down to the grave, and bringest up again; we bless thy wonderful goodness, for having turned our heaviness into joy and our mourning into gladness, by restoring this our *brother* to some degree of *his* former health. Blessed be thy name that thou didst not forsake *him* in *his* sickness; but didst visit *him* with comforts from above; didst support *him* in patience and submission to thy will; and, at last, didst send *him* seasonable relief. Perfect, we beseech thee, this thy mercy toward *him;* and prosper the means which shall be made use of for *his* cure; that being restored to health of body, vigor of mind, and cheerfulness of spirit, *he* may be able to go to thine house, to offer thee an oblation with great gladness; and to bless thy holy name for all thy goodness toward *him*, through Jesus Christ our Saviour: to whom with thee and the Holy Spirit, be all honor and glory, world without end. *Amen.*

¶ A Prayer for a sick person, when there appeareth but a small hope of recovery.

O FATHER of mercies, and God of all comfort, our only help in time of need; we fly

unto thee for succor in behalf of this thy servant, here lying under thy hand in great weakness of body: look graciously upon *him*, O Lord; and the more the outward man decayeth, strengthen *him*, we beseech thee, so much the more continually with thy grace and Holy Spirit, in the inner man: give *him* unfeigned repentance for all the errors of *his* life past, and steadfast faith in thy Son Jesus, that *his* sins may be done away by thy mercy, and *his* pardon sealed in heaven, before he go hence, and be no more seen. We know, O Lord, that there is no word impossible with thee; and that, if thou wilt, thou canst even yet raise *him* up, and grant *him* a longer continuance amongst us: yet, forasmuch as in all appearance the time of *his* dissolution draweth near, so fit and prepare *him*, we beseech thee, against the hour of death, that, after *his* departure hence in peace, and in thy favor, *his* soul may be received into thine everlasting kingdom; through Jesus Christ our Lord. *Amen.*

THE ORDER

FOR

The Burial of the Dead.

¶ The Minister, meeting the Corpse at the entrance of the Churchyard, and going before it either into the Church or towards the grave, shall say, or sing,

I AM the resurrection and the life, saith the Lord; he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. *St. John* xi. 25, 26.

WE brought nothing into this world, and it is certain we can carry nothing out. The Lord gave, and the Lord hath taken away; blessed be the name of the Lord. 1 *Tim.* vi. 7. *Job* i. 21.

¶ After they are come into the Church, shall be said or sung the following Anthem, taken from the 39th and 90th Psalms.

LORD, let me know my end, and the number of my days; that I may be certified how long I have to live.

Behold, thou hast made my days as it were a span long; and mine age is even as nothing in respect of thee; and verily every man living is altogether vanity.

For man walketh in a vain shadow, and disquieteth himself in vain; he heapeth up riches, and cannot tell who shall gather them.

And now, Lord, what is my hope? Truly my hope is even in thee.

Deliver me from all mine offences; and make me not a rebuke unto the foolish.

When thou with rebukes dost chasten man for sin, thou makest his beauty to consume away, like as it were a moth fretting a garment: every man therefore is but vanity.

Hear my prayer, O Lord; and with thine ears consider my calling; hold not thy peace at my tears.

For I am a stranger with thee, and a sojourner; as all my fathers were.

O spare me a little, that I may recover my strength; before I go hence, and be no more seen.

Lord, thou hast been our refuge, from one generation to another.

For a thousand years in thy sight are but as yesterday; as soon as thou scatterest the children of men they are even as a sleep, and fade away suddenly like the grass.

In the morning it is green, and groweth up; but in the evening it is cut down, dried up, and withered.

For we consume away in thy displeasure; and are afraid at thy wrathful indignation.

Thou hast set our misdeeds before thee; and our secret sins in the light of thy countenance.

For when thou art angry, all our days are gone: We bring our years to an end, as it were a tale that is told.

The days of our age are threescore years and ten; and though men be so strong that they come to fourscore years, yet is their strength then but labor and sorrow; so soon passeth it away, and we are gone.

So teach us to number our days, that we may apply our hearts unto wisdom.

Glory be to the Father, and to the Son, and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be, world without end. *Amen.*

¶ Then shall follow the Lesson, taken out of the fifteenth chapter of the first Epistle of St. Paul to the Corinthians.

1 *Cor.* xv. 20.

NOW is Christ risen from the dead, and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits; afterward they that are Christ's, at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority, and power. For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death: for he hath put all things under his feet. But when

he saith all things are put under him, it is manifest that he is excepted which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him. But some men will say, How are the dead raised and with what body do they come? Thou fool, that which thou sowest is not quickened except it die. And that which thou sowest, thou sowest not that body that shall be, but bare grain. But God giveth it a body as it hath pleased him; and to every seed his own body. All flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption. It is sown in dishonor; it is raised in glory. It is sown in weakness; it is raised in power. It is sown in a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul, the last Adam was made a quickening spirit. Howbeit, that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy:

the second man is the Lord from heaven. As is the earthy, such are they that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I show you a mystery: we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord; forasmuch as ye know that your labor is not in vain in the Lord.

¶ When they come to the grave, while the corpse is made ready to be laid into the earth, shall be sung or said,

MAN, that is born of a woman, hath but a short time to live, and is full of misery. He cometh up, and is cut down like a flower; he fleeth

as it were a shadow, and never continueth in one stay.

In the midst of life we are in death: of whom may we seek for succor, but of thee, O Lord?

O Father most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death.

Thou knowest, Lord, the secrets of our hearts: shut not thy merciful ears to our prayers: but spare us, thou most worthy Judge eternal, suffer us not, at our last hour, for any pains of death to fall from thee.

¶ Then, while the earth shall be cast upon the body by some standing by, the Minister shall say,

FORASMUCH as it hath pleased our Heavenly Father in his wise providence to take out of this world the soul of our deceased *brother*, we therefore commit *his* body to the ground; earth to earth; ashes to ashes, dust to dust: looking for the general resurrection in the last day, and the life of the world to come, through our Lord Jesus Christ.

¶ Then shall be said or sung,

I HEARD a voice from heaven, saying unto me, Write, from henceforth blessed are the dead who die in the Lord; even so saith the Spirit; for they rest from their labors. *Rev.* xiv. 13.

¶ Then the Minister shall say the Lord's Prayer.

OUR Father, who art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done on earth, as it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil. *Amen.*

¶ Then the Minister shall say one or both of the following Prayers, at his discretion.

ALMIGHTY Ruler of the Universe, God of gods, to whom all things are subject, and with whom do live the spirits of those who depart hence in the Lord; and with whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity; we give thee hearty thanks for the good examples of all those thy servants, who, having finished their course in faith, do now rest from their labors. And we beseech thee, that we, with all those who are departed in the true faith of thy holy name, may have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory, through Jesus Christ our Lord. *Amen.*

O MOST merciful Father of our Lord Jesus Christ, who is the resurrection and the life; in whom whosoever believeth, shall live, though he die; and whosoever liveth and believeth in him, shall not die eternally; who also hath

taught us, by his holy apostle St. Paul, not to be sorry, as men without hope, for those who sleep in him; we humbly beseech thee, O Father, to raise us from the death of sin unto the life of righteousness; that when we shall depart this life, we may rest in him; and that at the general resurrection in the last day, we may be found acceptable in thy sight; and receive that blessing, which thy well-beloved Son shall then pronounce to all who love and fear thee, saying, Come, ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world: Grant this, we beseech thee, O merciful Father, through Jesus Christ our Mediator and Redeemer. *Amen.*

THE grace of our Lord Jesus Christ, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

Forms of Prayer

TO BE USED IN

THE ARMY AND NAVY.

¶ The Matin and Vesper Service.

¶ The following prayer to be used in ships of war.

O ETERNAL Father, who spreadest out the heavens, and rulest the raging of the sea; who hast compassed the waters with bounds, until day and night come to an end; be pleased to receive into thy mighty and most gracious protection, the persons of us thy servants, and the fleet [or ship] in which we serve. Preserve us from the dangers of the sea; that we may be a safeguard unto the United States of America, and a security for such as pass on the seas upon their lawful occasions; that the inhabitants of our land may in peace and quietness serve thee our God; and that we may return in safety to enjoy the blessings of the land, with the fruits of our labor; and, with a thankful remembrance of thy mercies, to praise and glorify thy holy name, through Jesus Christ our Lord. *Amen.*

Te Deum *for a Victory.*

WE praise thee, O God; we acknowledge thee to be the Lord.

All the earth doth worship thee, the Father everlasting.

To thee, all Angels cry aloud; the Heavens and all the Powers therein.

To thee, Cherubim and Seraphim continually do cry,

Holy, Holy, Holy, Lord God of Sabaoth.

Heaven and earth are full of the majesty of thy glory.

The glorious company of the Apostles praise thee.

The goodly fellowship of the Prophets praise thee.

The noble army of martyrs praise thee.

The holy Church, throughout all the world, doth acknowledge thee.

We believe that thou shalt come to be our Judge.

We therefore pray thee, help thy servants.

Make them to be numbered with thy saints in glory everlasting.

O Lord, save thy people, and bless thine heritage.

Govern them, and lift them up forever.

Day by day we magnify thee;

And we worship thy name ever, world without end. Amen.

Then this Collect.

O HEAVENLY Father, the Sovereign Commander of all the world, in whose hand is power and might which none is able to withstand:

we bless and magnify thy great and glorious name for this happy victory, the whole glory whereof we do ascribe to thee, who art the only giver of victory. And we beseech thee, give us grace to improve this great mercy to thy glory, the advancement of thy Gospel, the honor of our country, and, as much as in us lieth, to the good of all mankind. And we beseech thee, give us such a sense of this great mercy, as may engage us to a true thankfulness, such as may appear in our lives, by an humble, holy, and obedient walking before thee all our days, through Jesus Christ our Lord; to whom, with thee, and the Holy Spirit, as for all thy mercies, so in particular for this victory and deliverance, be all glory and honor, world without end. *Amen.*

¶ A Prayer of Thanksgiving after a great danger.

O MOST gracious and powerful Father, thy mercy is over all thy works, but in special manner hath been extended toward us, whom thou hast so powerfully and wonderfully defended. Thou hast showed us terrible things, that we might see how powerful and gracious a God thou art; how able and ready to help those who trust in thee. Thou hast showed us how the elements obey thy command; that we may learn even from them hereafter to obey thy voice, and to do thy will. We therefore bless and glorify thy name, for this thy mercy, in saving us when we were ready to perish. And

we beseech thee, make us as truly sensible now of thy mercy, as we were then of the danger; and give us hearts always ready to express our thankfulness not only by words, but also by our lives, in being more obedient to thy holy commandments. Continue, we beseech thee, this thy goodness to us; that we, whom thou hast saved, may serve thee in holiness and righteousness all the days of our life, through Jesus Christ our Lord and Saviour. *Amen.*

¶ A Hymn of Praise and Thanksgiving after a tempest.

O COME, let us give thanks unto the Lord, for he is gracious; and his mercy endureth for ever.

Great is the Lord, and greatly to be praised; let the redeemed of the Lord say so, whom he hath delivered from the merciless rage of the waters.

The Lord is gracious and full of compassion; slow to anger, and of great mercy.

He hath not dealt with us according to our sins; neither rewarded us according to our iniquities.

But as the heaven is high above the earth; so great hath been his mercy toward us.

We found trouble and heaviness; we were even at death's door.

Thou didst send forth thy commandment; and the storm ceased.

O let us therefore praise the Lord for his goodness; and declare the wonders that he

hath done, and still doeth, for the children of men!

Praised be the Lord daily; even the Lord that helpeth us, and poureth his benefits upon us.

And blessed be the name of his Majesty forever; and let every one of us say, Amen, Amen.

Glory be to the Father, and to the Son, and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be, world without end. *Amen.*

A Form of Prayer

FOR

THE VISITATION OF PRISONERS.

¶ And when notice is given to the Minister that a prisoner is confined for some great or capital crime, he shall visit him; and when he cometh into the place where the prisoner is, he shall say, kneeling down,

REMEMBER not, Lord, our iniquities, nor the iniquities of our forefathers; neither take thou vengeance of our sins: Spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Answer. Spare us, good Lord.

¶ Let us pray.

Lord, have mercy upon us.
Christ, *have mercy upon us.*
Lord, have mercy upon us.
Our Father, who art in heaven, &c.

Minister. O Lord, show thy mercy upon us;
Answer. And grant us thy salvation.
Minister. Turn thy face from our sins;
Answer. And blot out all our iniquities.
Minister. Send us help from thy holy place;
Answer. And let the sighing of the prisoners come before thee.

THE COLLECT.

GRANT, we beseech thee, Heavenly Father, that we who for our evil deeds do worthily deserve to be punished, by the comfort of thy grace may mercifully be relieved; through our Lord and Saviour Jesus Christ. *Amen.*

O GOD, who sparest when we deserve punishment, and rememberest mercy; we humbly beseech thee, of thy goodness to comfort and succor all those who are under reproach and misery in the house of bondage; correct them not in thine anger, neither chasten them in thy sore displeasure. Give them a right understanding of themselves, and of thy promises; that they may neither cast away their confidence in thee, nor place it anywhere but in thee. Relieve the distressed, protect the innocent, and awaken the guilty; and forasmuch as thou alone bringest light out of darkness, and good out of evil, grant that the pains and punishments which these thy servants endure, through their bodily confinement, may tend to setting free their souls from the chains of sin, through Jesus Christ our Lord. *Amen.*

¶ Then shall the Minister exhort the prisoner or prisoners after this form, or other like:

DEARLY beloved, know this, that your Heavenly Father, whose never-failing providence governeth all things, hath so wisely and mer-

cifully ordered the course of this world, that his judgments are often sent as fatherly corrections to us; and if with due submission and resignation to his holy will we receive the same, they will work together for our good.

It is your part and duty, therefore, to humble *yourself* under the mighty hand of God, to acknowledge the righteousness of his judgments, and to endeavor, that, by his grace, this present visitation may lead you to a sincere and hearty repentance.

The way and means thereto is, to examine your life and conversation by the rule of God's commandments; and whereinsoever *you* shall perceive *yourself* to have offended, either by will, word, or deed, there to bewail your own sinfulness, and to confess *yourself* to your heavenly and gracious Father, with full purpose of amendment of life. And if *you* shall perceive your offences to be such as are not only against God, but also against your neighbors; then to reconcile *yourself* to them, being ready to make restitution and satisfaction, according to the uttermost of your power, for all injuries and wrongs done by *you* to any other; and being likewise ready to forgive others who have offended *you*, as *you* would have forgiveness of your offences at God's hand. And to this true repentance and change of mind *you* must add a lively and steadfast faith, and dependence upon the merits of the death of Christ, with an entire resignation of *yourself* to the will of God. Ex-

cept *you* repent and believe, we can give *you* no hope of salvation. But if *you* do sincerely repent and believe, your heavenly, forgiving Father hath declared, though your sins be as red as scarlet, they shall be made white as snow; though your wickednesses have gone over your head, yet shall they not be your destruction.

We exhort *you* therefore in the name of that Father, and of his dear Son Jesus Christ our Saviour, and as *you* tender your own salvation, to take good heed of these things in time, while the day of salvation lasteth; for the night cometh when no man can work. While *you* have the light, believe in the light, and walk as children of the light, that *you* be not cast into outer darkness; that *you* may not knock, when the door shall be shut; and cry for mercy, when it is the time of justice. Now *you* are the object of God's mercy, if by repentance and true faith *you* turn unto him; but if *you* neglect these things, *you* will be the object of his justice and vengeance. Now *you* may claim the merits of Christ; but if *you* die in your sins, his sufferings will tend to your greater condemnation.

¶ Then shall the Minister examine whether he repent him truly of his sins, and be in charity with all the world, and further admonish him particularly concerning the crimes wherewith he is charged: and exhort him, if he have any scruples, that he would declare the same, and prepare himself for the Holy Communion, against the time that it may be proper to administer it to him.

¶ Then, all kneeling, the Minister shall say as follows, from the 51st Psalm.

HAVE mercy upon me, O God, after thy great goodness; according to the multitude of thy mercies, do away mine offences.

Wash me thoroughly from my wickedness; and cleanse me from my sin.

For I acknowledge my fault; and my sin is ever before me.

Thou shalt purge me with hyssop, and I shall be clean; thou shalt wash me, and I shall be whiter than snow.

Thou shalt make me hear of joy and gladness; that the bones which thou hast broken may rejoice.

Turn thy face from my sins; and put out all my misdeeds.

Make me a clean heart, O God; and renew a right spirit within me.

Cast me not away from thy presence; and take not thy holy Spirit from me.

O give me the comfort of thy help again; and stablish me with thy free Spirit.

Then shall I teach thy ways unto the wicked; and sinners shall be converted unto thee.

Deliver me from blood-guiltiness, O God, thou that art the God of my health; and my tongue shall sing of thy righteousness.

Thou shalt open my lips, O Lord; and my mouth shall show thy praise.

For thou desirest no sacrifice, else would I

give it thee; but thou delightest not in burnt offerings.

The sacrifice of God is a troubled spirit; a broken and contrite heart, O God, shalt thou not despise.

¶ Then the Minister shall say,

Let us pray.

O LORD, we beseech thee, mercifully hear our prayers, and spare all those who confess their sins unto thee; that they, whose consciences by sin are accused, by thy merciful pardon may be absolved, through Christ our Lord. *Amen.*

O GOD, whose mercy is everlasting, and power infinite; look down with pity and compassion upon the sufferings of *this* thy *servant;* and whether thou visitest for trial of *his* patience, or punishment of *his* offences, enable *him* by thy grace cheerfully to submit *himself* to thy holy will and pleasure. Go not far from those, O Lord, whom thou hast laid in a place of darkness, and in the deep; and forasmuch as thou hast not cut *him* off suddenly, but chastenest *him* as a father; grant that *he,* duly considering thy great mercies, may be unfeignedly thankful, and turn unto thee with true repentance and sincerity of heart, through Jesus Christ our Lord. *Amen.*

¶ Prayers for persons under sentence of death.

¶ When a criminal is under sentence of death, the Minister shall proceed, immediately after the Collect, *O God who sparest*, &c. to exhort him after this form, or other like:

DEARLY beloved, it hath pleased your Heavenly Father, in his justice, to bring you under the sentence and condemnation of the law: You are shortly to suffer death in such a manner, that others, warned by your example, may be the more afraid to offend; and we pray God, that you may make such use of your punishments in this world, that your soul may be saved in the world to come.

Wherefore we come to you in the bowels of compassion; and, being desirous that you should avoid presumption on the one hand, and despair on the other, shall plainly lay before you the wretchedness of your condition, and declare how far you ought to depend on the mercies of God, and the merits of our Saviour. Consider then seriously with yourself, in all appearance the time of your dissolution draweth near; your sins have laid fast hold upon you; you are soon to be removed from among men by a violent death; and you shall fade away suddenly like the grass, which in the morning is green and groweth up, but in the evening is cut down, dried up and withered. After you have thus finished the course of a sinful and miserable life, you shall appear before your Heavenly Judge, to answer for your misdeeds.

Your sins have brought you to this dreadful

end; therefore your part and duty is, my brother, humbly to confess and bewail your great and manifold offences, and to repent you truly of your sins, as you tender the eternal salvation of your soul.

Be not deceived with a vain and presumptuous expectation of God's favor, nor say within yourself, Peace, peace, where there is no peace; for there is no peace, saith my God, to the wicked. God is not mocked; he is of purer eyes than to behold iniquity; and without holiness no man shall see the Lord. On the other hand, despair not of God's mercy, though trouble is on every side; for God shutteth not up his mercies for ever in displeasure: But if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. Do not either way abuse the goodness of God, who calleth us mercifully to amendment, and of his endless pity promiseth us forgiveness of that which is past, if with a perfect and true heart we return unto him.

Since, therefore, you are soon to pass into an endless and unchangeable state, and your future happiness or misery depends upon the few moments which are left you; I require you strictly to examine yourself, and your estate both toward God and toward man; and let no worldly consideration hinder you from making a true and full confession of your sins, and giving all the satisfaction which is in your power to every one whom you have wronged or injured; that you

may find mercy at your Heavenly Father's hand, for Christ's sake, and not be condemned in the dreadful day of judgment.

Lastly, beloved, submit yourself with Christian resignation to the just judgment of God which your own crimes have brought upon you, and be in charity with all men; being ready sincerely to forgive all such as have offended you, not excepting those who have prosecuted you even unto death: and, though this may seem a hard saying, yet know assuredly, that without it your charity is not yet perfect. And fail not earnestly to endeavor and pray for this blessed temper and composure of mind. So may you cast yourself with an entire dependence upon the mercies of God, through the merits of our Saviour and Redeemer Jesus Christ.

¶ Then shall the Minister examine whether he repent him truly of his sins, exhorting him to a particular confession of the sin for which he is condemned; and upon confession, he shall instruct him what satisfaction ought to be made to those whom he has offended thereby; and if he knoweth any combinations in wickedness, or any evil practices designed against others, let him be admonished to the utmost of his power to discover and prevent them.

¶ After this confession, the Minister shall declare to him the pardoning mercy of God, in the form which is used in the Communion Service.

¶ After which shall be said the Collect following:

O HOLY Jesus, who of thine infinite goodness, didst accept the conversion of a sinner on the cross; open thine eye of mercy upon this thy servant, who desireth pardon and forgive-

ness though in his latest hour he turneth unto thee. Renew in him whatsoever hath been decayed by his own carnal will and frailness. Consider his contrition; accept his repentance; and forasmuch as he putteth his full trust only in thy mercy, impute not unto him his former sins, but strengthen him with thy blessed Spirit; and when thou art pleased to take him hence, take him unto thy favor: This we beg through thy merits, O Lord, our Saviour and our Redeemer. *Amen.*

¶ Then shall the Minister say,

O SAVIOUR of the world, who by thy cross and precious blood hast redeemed us, save us, and help us, we humbly beseech thee, O Lord.

¶ Then the Minister, standing, shall say,

IN the midst of life we are in death: of whom may we seek for succor, but of thee, O Lord, who for our sins art justly displeased?

Yet, O Father most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death.

Thou knowest, Lord, the secrets of our hearts; shut not thy merciful ears to our prayers; but spare us, Lord most holy, O Father most mighty, O holy and merciful Saviour, thou most worthy Judge eternal, suffer us not, at our last hour, for any pains of death to fall from thee.

¶ Then shall the Minister say,

UNTO God's gracious mercy and protection we commit thee: The Lord bless thee and keep thee; The Lord make his face to shine upon thee, and be gracious unto thee; The Lord lift up his countenance upon thee, and give thee peace both now and evermore.

¶ At the time of Execution, besides all, or such parts of the foregoing office as the Minister shall judge proper, shall be said the *Commendatory Prayer for a person at the point of departure*, as it is in the *Visitation of the Sick*.

¶ A Prayer for imprisoned persons.

MOST gracious Father, look down in pity and compassion upon these sorrowing persons, thine afflicted servants, who are fallen under the misery of a close restraint. Give them always a deep sense of their sins, and of thy fatherly love and correction; and the more their confinement presseth hard upon them, the more let the comforts of thy grace and mercy abound toward them. Give to them a meek and forgiving spirit toward all those who have confined them, and a full purpose to repair all the injuries and losses which others have sustained by them. Raise them up friends to pity and relieve them; give them the continued comfort of thy countenance here; and so sanctify their afflictions, that they may work for them an eternal weight of glory, through the merits and mediation of Jesus Christ thy Son our Lord. *Amen.*

A FORM OF

Prayer and Thanksgiving,

FOR THE FRUITS OF THE EARTH,

AND ALL THE

OTHER BLESSINGS OF GOD'S MERCIFUL PROVIDENCE.

¶ To be used yearly, and on such days as may be appointed by the Civil authority.

¶ The service to be as usual, except when it is hereby otherwise appointed.

¶ Appropriate sentences to be selected at the beginning of Morning Prayer.

¶ Instead of *O come let us sing*, &c. the following shall be said or sung:

PRAISE ye the Lord; for it is good to sing praises unto our God; for it is pleasant, and praise is comely.

The Lord doth build up Jerusalem; he gathereth together the outcasts of Israel.

He healeth those that are broken in heart, and bindeth up their wounds.

He covereth the heaven with clouds, and prepareth rain for the earth; he maketh the grass to grow upon the mountains.

He giveth to the beast his food; and to the young ravens which cry.

Praise the Lord, O Jerusalem: Praise thy God, O Sion.

For he hath strengthened the bars of thy gates; he hath blessed thy children within thee.

He maketh peace in thy borders, and filleth thee with the finest of the wheat.

¶ Then shall be said or sung one of the Selections, or some other portion of the Psalms, at the discretion of the Minister.

¶ After the General Thanksgiving, shall be said:

MOST gracious and heavenly Father, we yield thee unfeigned thanks and praise, as for all thy mercies, so especially for the returns of seed-time and harvest, and for crowning the year with thy goodness, in the increase of the ground, and the gathering in of the fruits thereof. And, we beseech thee, give us a just sense of this great mercy; such as may appear in our lives, by an humble, holy, and obedient walking before thee all our days; through Jesus Christ our Lord: to whom, with thee and the Holy Ghost, be all glory and honor, world without end. *Amen.*

¶ The Collect to be used instead of that for the day.

O MOST merciful Father, who hast blessed the labors of the husbandman in the returns of the fruits of the earth; we give thee humble and hearty thanks for this thy bounty; beseeching thee to continue thy loving kindness to us; that our land may still yield her increase, to thy glory and our comfort, through Jesus Christ our Lord. *Amen.*

THE EPISTLE. St. James i. 16.

DO not err, my beloved brethren; every good gift and every perfect gift is from above; and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath; for the wrath of man worketh not the righteousness of God. Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the ingrafted word, which is able to save your souls. Be ye doers of the word; and not hearers only, deceiving your own selves. For if any be a hearer of the word and not a doer, he is like unto a man beholding his natural face in a glass; for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before Almighty God and the Father is this: to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

THE GOSPEL. St. Matt. v. 43.

YE have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy.

But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? Or if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect.

THE PSALTER,

OR

Selections from the Psalms of David.

¶ To be read at the discretion of the Minister in Morning and Evening Prayer.

THE FIRST DAY.

MORNING.

BLESSED is the man that hath not walked in the counsel of the ungodly, nor stood in the way of sinners, and hath not sat in the seat of the scornful.

2 But his delight is in the law of the Lord, and in his law will he exercise himself day and night.

3 And he shall be like a tree planted by the water-side, that will bring forth his fruit in due season.

4 As for the ungodly, it is not so with them; but they are like the chaff, which the wind scattereth away from the face of the earth.

5 Be wise now, therefore, O ye kings; be learned, ye that are judges of the earth.

6 Serve the Lord in fear, and rejoice unto him with reverence.

7 I did call upon the Lord with my voice, and he heard me out of his holy hill.

8 Salvation belongeth unto the Lord; and thy blessing is upon thy people.

9 Stand in awe, and sin not; commune with your own heart, and in your chamber, and be still.

10 Offer the sacrifice of righteousness, and put your trust in the Lord.

11 I will lay me down in peace, and take my rest; for it is thou, Lord, only that maketh me dwell in safety.

12 O hearken thou unto the voice of my calling, my King and my God: for unto thee will I make my prayer.

13 For thou art the God that hast no pleasure in wickedness; neither shall any evil dwell with thee.

14 For thou, Lord, wilt give thy blessing unto the righteous, and with thy favorable kindness wilt thou defend him, as with a shield.

EVENING.

O LORD, rebuke me not in thine indignation, neither chasten me in thy displeasure.

2 Have mercy upon me, O Lord, for I am weak:

3 Turn thee, O Lord, and deliver my soul; O save me, for thy mercies' sake:

4 O Lord, my God, in thee have I put my trust; save me from all that persecute me, and deliver me.

5 O let the wickedness of the ungodly come to an end; but guide thou the just.

6 O Lord, our Governor, how excellent is thy name in all the world; thou that hast set thy glory above the heavens!

7 What is man, that thou art mindful of him? and the son of man that thou visitest him?

8 Thou madest him lower than the angels, to crown him with glory and worship.

9 Thou makest him to have dominion of the works of thy hands: and thou hast put all things in subjection under his feet.

10 O Lord, our Governor, how excellent is thy name in all the world!

THE SECOND DAY.

MORNING.

I WILL give thanks unto thee, O Lord, with my whole heart; I will speak of all thy marvellous works.

2 But the Lord shall endure for ever; he hath also prepared his seat for judgment.

3 For he shall judge the world in righteousness, and minister true judgment unto the people.

4 The Lord also will be a defence for the oppressed, even a refuge in due time of trouble.

5 And they that know thy name will put their trust in thee; for thou, Lord, hast never failed them that seek thee.

6 The ungodly is so proud, that he careth not for God, neither is God in all his thoughts.

7 His mouth is full of cursing, deceit, and fraud; under his tongue is ungodliness and vanity.

8 Break thou the power of the ungodly and malicious; take away his ungodliness, and thou shalt find none.

9 The Lord is King for ever and ever, and the heathen are perished out of the land.

10 The Lord is in his holy temple; the Lord's seat is in heaven.

11 The Lord alloweth the righteous; but the ungodly, and him that delighteth in wickedness, doth his soul abhor.

12 For the righteous Lord loveth righteousness: his countenance will behold the thing that is just.

EVENING.

THE words of the Lord are pure words, even as the silver which from the earth is tried, and purified seven times in the fire.

2 I will sing of the Lord, because he hath dealt so lovingly with me; yea, I will praise the name of the Lord most Highest.

3 The fool hath said in his heart, There is no God.

4 They are corrupt, and become abominable in their doings; there is none that doeth good, no not one.

5 The Lord looked down from heaven upon

the children of men, to see if there were any that would understand, and seek after God:

6 But they are all gone out of the way, they are altogether become abominable; there is none that doeth good, no not one.

THE THIRD DAY.

MORNING.

LORD, who shall dwell in thy tabernacle? or who shall rest upon thy holy hill?

2 Even he that leadeth an uncorrupt life, and doeth the thing which is right, and speaketh the truth from his heart:

3 He that hath used no deceit in his tongue, nor done evil to his neighbor, and hath not slandered his neighbor.

4 He that sweareth unto his neighbor, and disappointeth him not, though it were to his own hindrance:

5 Whoso doeth these things shall never fall.

6 All my delight is upon the saints that are in the earth, and upon such as excel in virtue.

7 I have set God always before me; for he is on my right hand, therefore I shall not fall.

8 Thou shalt show me the path of life: in thy presence is the fulness of joy, and at thy right hand there is pleasure for evermore.

EVENING.

I WILL love thee, O Lord, my strength. The Lord is my stony rock, and my defence, my

Saviour, my God, and my might, in whom I will trust: my buckler, the horn also of my salvation, and my refuge.

2 I will call upon the Lord, which is worthy to be praised; so shall I be safe from mine enemies.

3 The sorrows of death compassed me, and the overflowings of ungodliness made me afraid.

4 The pains of hell came about me; the snares of death overtook me.

5 In my trouble I will call upon the Lord, and complain unto my God.

6 He shall send down from on high to fetch me, and shall take me out of many waters.

7 He shall deliver me from my strongest enemy, and from them which hate me; for they are too mighty for me.

8 The Lord shall reward me after my righteous dealing, according to the cleanness of my hands shall he recompense me.

9 The way of God is an undefiled way; the word of the Lord also is tried in the fire; he is the defender of all them that put their trust in him.

THE FOURTH DAY.

MORNING.

THE law of the Lord is an undefiled law, converting the soul; the testimony of the Lord is sure, and giveth wisdom unto the simple.

2 The statutes of the Lord are right, and re-

joice the heart; the commandment of the Lord is pure, and giveth light unto the eyes.

3 The fear of the Lord is clean, and endureth for ever; the judgments of the Lord are true, and righteous altogether.

4 Keep thy servant also from presumptuous sins, lest they get the dominion over me; so shall I be undefiled, and innocent from the great offence.

5 Let the words of my mouth, and the meditation of my heart, be always acceptable in thy sight.

6 O Lord, my strength and my Redeemer.

7 The Lord hear thee in the day of trouble; the name of the God of Jacob defend thee:

8 Grant thee thy heart's desire, and fulfil all thy mind.

9 Be thou exalted, Lord, in thine own strength; so will we sing and praise thy power.

EVENING.

OUR fathers hoped in thee; they trusted in thee, and thou didst deliver them.

2 They called upon thee, and were holpen; they put their trust in thee, and were not confounded.

3 O go not from me; for trouble is hard at hand, and there is none to help me.

4 O praise the Lord, ye that fear him; magnify him, all ye of the seed of Jacob; and fear him, all ye seed of Israel.

5 All the ends of the world shall remember

themselves, and be turned unto the Lord: and all the kindreds of the nations shall worship before him.

6 For the kingdom is the Lord's, and he is the Governor among the people.

7 The Lord is my shepherd; therefore can I lack nothing.

8 Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me, thy rod and thy staff comfort me.

9 But thy loving kindness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord for ever.

THE FIFTH DAY.

MORNING.

THE earth is the Lord's, and all that therein is; the compass of the world, and they that dwell therein.

2 Who is the King of glory? Even the Lord of hosts, he is the King of glory.

3 For all they that hope in thee shall not be ashamed; but such as transgress without a cause, shall be put to confusion.

4 Show me thy ways, O Lord, and teach me thy paths.

5 O remember not the sins and offences of my youth; but according to thy mercy think thou upon me, O Lord, for thy goodness.

6 Gracious and righteous is the Lord; therefore will he teach sinners in the way.

7 Them that are meek shall he guide in judgment; and such as are gentle, them shall he learn his way.

8 All the paths of the Lord are mercy and truth, unto such as keep his covenant and his testimonies.

9 What man is he that feareth the Lord? him shall he teach in the way that he shall choose.

10 His soul shall dwell at ease, and his seed shall inherit the land.

11 The secret of the Lord is among them that fear him, and he will show them his covenant.

12 Examine me, O Lord, and prove me; try out my reins and my heart.

13 For thy loving kindness is ever before mine eyes; and I will walk in thy truth.

14 Lord, I have loved the habitation of thy house, and the place where thine honor dwelleth.

EVENING.

THE Lord is my light and my salvation, whom then shall I fear? the Lord is the strength of my life, of whom then shall I be afraid?

2 Hearken unto my voice, O Lord, when I cry unto thee; have mercy upon me and hear me.

3 O hide not thou thy face from me, nor cast thy servant away in displeasure.

4 Thou hast been my succor, leave me not, neither forsake me, O God of my salvation.

5 Hear the voice of my humble petitions, when I cry unto thee; when I hold up my hands toward the mercy seat of thy holy temple.

6 Praised be the Lord; for he hath heard the voice of my humble petitions.

7 The Lord is my strength, and he is the wholesome defence of his anointed.

8 O save thy people, and give thy blessing unto thine inheritance; feed them and set them up for ever.

9 Give the Lord the honor due unto his name; worship the Lord with holy worship.

10 It is the Lord that commandeth the waters; it is the glorious God that maketh the thunder.

11 It is the Lord that ruleth the sea; the voice of the Lord is mighty in operation; the voice of the Lord is a glorious voice.

12 The Lord sitteth above the water flood, and the Lord remaineth a King for ever.

13 The Lord shall give strength unto his people; the Lord shall give his people the blessing of peace.

THE SIXTH DAY.

MORNING.

SING praises unto the Lord, O ye saints of his; and give thanks unto him, for a remembrance of his holiness.

2 Hear, O Lord, and have mercy upon me; Lord, be thou my helper.

3 Thou hast turned my heaviness into joy; thou hast put off my sackcloth, and girded me with gladness:

4 Therefore shall every good man sing of thy praise without ceasing: O my God, I will give thanks unto thee for ever.

5 Into thy hands I commend my spirit; for thou hast redeemed me, O Lord, thou God of truth.

6 Show thy servant the light of thy countenance, and save me for thy mercies' sake.

7 O how plentiful is thy goodness, which thou hast laid up for them that fear thee, and that thou hast prepared for them that put their trust in thee, even before the sons of men.

8 Blessed is the man unto whom the Lord imputeth no sin, and in whose spirit there is no guile.

9 I will acknowledge my sin unto thee; and mine unrighteousness have I not hid.

10 I said, I will confess my sins unto the Lord; and so thou forgavest the wickedness of my sin.

11 Be glad, O ye righteous, and rejoice in the Lord; and be joyful, all ye that are true of heart.

12 Rejoice in the Lord, O ye righteous; for it becometh well the just to be thankful.

13 For the word of the Lord is true, and all his works are faithful.

14 He loveth righteousness and judgment; the earth is full of the goodness of the Lord.

EVENING.

LET all the earth fear the Lord: stand in awe of him, all ye that dwell in the world;

2 For he spake, and it was done; he commanded, and it stood fast.

3 The counsel of the Lord shall endure for ever, and the thoughts of his heart from generation to generation.

4 Behold the eye of the Lord is upon them that fear him, and upon them that put their trust in his mercy;

5 Our soul hath patiently tarried for the Lord; for he is our help and our shield.

6 For our heart shall rejoice in him; because we have hoped in his holy name.

7 Let thy merciful kindness, O Lord, be upon us, like as we do put our trust in thee.

8 I will always give thanks unto the Lord; his praise shall ever be in my mouth.

9 O praise the Lord with me; and let us magnify his name together.

10 The angel of the Lord tarrieth round about them that fear him, and delivereth them.

11 Keep thy tongue from evil, and thy lips, that they speak no guile.

12 Eschew evil, and do good; seek peace, and ensue it.

13 The eyes of the Lord are over the righteous, and his ears are open unto their prayers.

14 The countenance of the Lord is against them that do evil, to root out the remembrance of them from the earth.

15 The righteous cry, and the Lord heareth them, and delivereth them out of all their troubles.

16 The Lord is nigh unto them that are of a contrite heart, and will save such as be of an humble spirit.

17 Great are the troubles of the righteous; but the Lord delivereth him out of all.

18 But misfortune shall slay the ungodly; and they that hate the righteous shall be desolate.

THE SEVENTH DAY.

MORNING.

JUDGE me, O Lord, my God, according to thy righteousness, and let them not triumph over me.

2 And as for my tongue, it shall be talking of thy righteousness, and of thy praise, all the day long.

3 My heart showeth me the wickedness of the ungodly, that there is no fear of God before his eyes.

4 For he flattereth himself in his own sight, until his abominable sin be found out.

5 He imagineth mischief upon his bed, and hath set himself in no good way; neither doth he abhor any thing that is evil.

6 Thy mercy, O Lord, reacheth unto the heavens, and thy faithfulness unto the clouds.

7 Thou, Lord, shalt save both man and beast; how excellent is thy mercy, O God: and the children of men shall put their trust under the shadow of thy wings.

8 They shall be satisfied with the plenteousness of thy house; and thou shalt give them drink of thy pleasures, as out of the river.

9 For with thee is the well of life; and in thy light shall we see light.

10 O continue forth thy loving kindness unto them that know thee, and thy righteousness unto them that are true of heart.

11 O let not the foot of pride come against me; and let not the hand of the ungodly cast me down.

12 There are they fallen, all that work wickedness; they are cast down and shall not be able to stand.

EVENING.

FRET not thyself because of the ungodly; neither be thou envious against the evil doers:

2 Put thou thy trust in the Lord, and be doing good: dwell in the land, and verily thou shalt be fed.

3 Delight thou in the Lord, and he shall give thee thy heart's desire.

4 Commit thy way unto the Lord, and put thy trust in him, and he shall bring it to pass.

5 He shall make thy righteousness as clear as the light; and thy just dealing as the noon-day.

6 Wicked doers shall be rooted out; and they that patiently abide the Lord, those shall inherit the land.

7 But the meek-spirited shall possess the earth, and shall be refreshed in the multitude of peace.

8 The Lord knoweth the days of the godly; and their inheritance shall endure for ever.

9 They shall not be confounded in the perilous time; and in the days of dearth they shall have enough.

10 The ungodly borroweth, and payeth not again; but the righteous is merciful and liberal.

11 I have been young, and now am old, and yet saw I never the righteous forsaken, nor his seed begging their bread.

12 The righteous shall inherit the land, and dwell therein for ever.

13 Keep innocency, and take heed unto the thing that is right; for that shall bring a man peace at the last.

THE EIGHTH DAY.

MORNING.

PUT me not to rebuke, O Lord, in thine anger; neither chasten me in thy heavy displeasure:

2 For in thee, O Lord, have I put my trust; thou shalt answer for me, O Lord, my God.

3 For I will confess my wickedness, and be sorry for my sin.

4 Forsake me not, O Lord, my God; be not thou far from me.

5 Haste thee to help me, O Lord, God of my salvation.

6 Behold, thou hast made my days, as it were, a span long, and mine age is even as nothing in respect of thee; and verily every man living is altogether vanity:

7 For man walketh in a vain shadow, and disquieteth himself in vain; he heapeth up riches, and cannot tell who shall gather them.

8 And now, Lord, what is my hope? Truly my hope is even in thee.

9 In the volume of the book it is written of me, that I should fulfil thy will, O my God; I am content to do it; yea, thy law is within my heart.

10 I have not hid thy righteousness within my heart; my talk hath been of thy truth, and of thy salvation.

EVENING.

I SAID, Lord, be merciful unto me; heal my soul, for I have sinned against thee.

2 My soul is athirst for God, yea, even for the living God; when shall I come to appear before the presence of God?

3 Why art thou so full of heaviness, O my soul? and why art thou so disquieted within me?

4 Put thy trust in God; for I will yet give him thanks for the help of his countenance.

5 Why art thou so vexed, O my soul? and why art thou so disquieted within me?

6 O put thy trust in God; for I will yet thank him, which is the help of my countenance, and my God.

7 O send out thy light and thy truth, that they may lead me, and bring me unto thy holy hill, and to thy dwelling.

8 And that I may go unto the altar of God, even unto the God of my joy and gladness; and upon the harp will I give thanks unto thee, O God, my God.

9 Why art thou so heavy, O my soul? and why art thou so disquieted within me?

10 O put thy trust in God; for I will yet give him thanks, which is the help of my countenance, and my God.

THE NINTH DAY.

MORNING.

WE have heard with our ears, O God, our fathers have told us what thou hast done in their time of old.

2 How thou hast driven out the heathen with thy hand, and planted them in; how thou hast destroyed the nations, and cast them out.

3 For they gat not the land in possession through their own sword, neither was it their own arm that helped them;

4 But thy right hand, and thine arm, and the

light of thy countenance; because thou hadst a favor unto them.

5 Through thee will we overthrow our enemies, and in thy name will we tread them under that rise up against us.

6 Thy seat, O God, endureth for ever; the sceptre of thy kingdom is a right sceptre.

7 Thou hast loved righteousness, and hated iniquity; wherefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.

8 Instead of thy fathers thou shalt have children, whom thou mayest make princes in all lands.

9 I will remember thy name from one generation to another; therefore shall the people give thanks unto thee, world without end.

10 God is our hope and strength, a very present help in trouble.

11 Therefore will we not fear, though the earth be moved, and though the hills be carried into the midst of the sea.

12 Though the waters thereof rage and swell, and though the mountains shake at the tempest of the same.

13 He maketh wars to cease in all the world; he breaketh the bow, and knappeth the spear in sunder, and burneth the chariots in the fire.

14 Be still, then, and know that I am God: I will be exalted among the heathen, and I will be exalted in the earth.

15 The Lord of hosts is with us; the God of Jacob is our refuge.

EVENING.

O CLAP your hands together, all ye people: O sing unto God with the voice of melody.

2 For the Lord is high, and to be feared; he is the great King upon all the earth.

3 He shall subdue the people under us, and the nations under our feet.

4 He shall choose out a heritage for us, even the worship of Jacob, whom he loved.

5 For God is the King of all the earth: sing ye praises with understanding.

6 God reigneth over the heathen; God sitteth upon his holy seat.

7 The princes of the people are joined unto the people of the God of Abraham; for God, which is very high exalted, doth defend the earth as it were with a shield.

8 We wait for thy loving kindness, O God, in the midst of thy temple.

9 O God, according to thy name, so is thy praise unto the world's end; thy right hand is full of righteousness.

10 For this God is our God for ever and ever: He shall be our guide unto death.

11 O hear ye this, all ye people; ponder it with your ears, all ye that dwell in the world;

12 Be not thou afraid, though one be made rich, or if the glory of his house be increased;

13 For he shall carry nothing away with him when he dieth, neither shall his pomp follow him.

14 For while he lived, he counted himself a happy man; and so long as thou dost well unto thyself, men will speak good of thee.

THE TENTH DAY.

MORNING.

THE Lord, even the most mighty God, hath spoken, and called the world, from the rising up of the sun unto the going down thereof.

2 Out of Sion hath God appeared in perfect beauty.

3 Our God shall come, and shall not keep silence; there shall go before him a consuming fire, and a mighty tempest shall be stirred up round about him.

4 Have mercy upon me, O God, after thy great goodness; according to the multitude of thy mercies, do away mine offences.

5 Wash me thoroughly from my wickedness, and cleanse me from my sin;

6 For I acknowledge my faults, and my sin is ever before me.

7 Turn thy face from my sins, and put out all my misdeeds.

8 Make me a clean heart, O God, and renew a right spirit within me.

9 Cast me not away from thy presence, and take not thy holy Spirit from me.

10 O give me the comfort of thy help again, and establish me with thy free Spirit.

11 Thou shalt open my lips, O Lord, and my mouth shall show thy praise.

12 For thou desirest no sacrifice, else would I give it thee; but thou delightest not in burnt-offerings.

13 The sacrifice of God, is a troubled spirit: a broken and contrite heart, O God, shalt thou not despise.

EVENING.

THE foolish body hath said in his heart, There is no God.

2 Corrupt are they, and become abominable in their wickedness; there is none that doeth good.

3 But they are all gone out of the way, they are altogether become abominable; there is also none that doeth good, no, not one.

4 Hear my prayer, O God, and hearken unto the words of my mouth.

5 An offering of a free heart will I give thee, and praise thy name, O Lord; because it is so comfortable.

6 Hear my prayer, O God, and hide not thyself from my petition.

7 My heart is disquieted within me, and the fear of death is fallen upon me.

8 Fearfulness and trembling are come upon me, and a horrible dread hath overwhelmed me.

9 And I said, O that I had wings like a dove! for then would I flee away, and be at rest.

10 For it is not an open enemy that hath done

me this dishonor; for then I could have borne it:

11 But it was even thou, my companion, my guide, and mine own familiar friend.

THE ELEVENTH DAY.

MORNING.

I WILL praise God because of his word: I have put my trust in God, and will not fear what flesh can do unto me.

2 Whensoever I call upon thee, then shall mine enemies be put to flight: this I know; for God is on my side.

3 In God's word will I rejoice; in the Lord's word will I comfort me.

4 Yea, in God have I put my trust; I will not be afraid what man can do unto me.

5 Unto thee, O God, will I pay my vows; unto thee will I give thanks.

6 Be merciful unto me, O God, be merciful unto me; for my soul trusteth in thee; and under the shadow of thy wings shall be my refuge, until this tyranny be overpast.

7 I will give thanks unto thee, O Lord, among the people; and I will sing unto thee among the nations.

8 For the greatness of thy mercy reacheth unto the heavens, and thy truth unto the clouds.

9 So that a man shall say, Verily, there is a reward for the righteous; doubtless there is a God that judgeth the earth.

EVENING.

DELIVER me from mine enemies, O God; defend me from them that rise up against me.

2 O deliver me from the wicked doers, and save me from the blood-thirsty men.

3 O be thou our help in trouble; for vain is the help of man.

4 Through God will we do great acts; for it is he that shall tread down our enemies.

5 From the ends of the earth will I call upon thee, when my heart is in heaviness.

6 I will dwell in thy tabernacle for ever, and my trust shall be under the covering of thy wings.

7 For thou, O Lord, hast heard my desires, and hast given a heritage unto those that fear thy name.

8 Thou shalt grant the king a long life, that his years may endure throughout all generations.

9 He shall dwell before God for ever; O prepare thy loving mercy and faithfulness, that they may preserve him.

10 So will I always sing praise unto thy name, that I may daily perform my vows.

THE TWELFTH DAY.

MORNING.

O GOD, thou art my God; early will I seek thee.

2 My soul thirsteth for thee; my flesh also

longeth after thee, in a barren and dry land where no water is.

3 For thy loving kindness is better than the life itself; my lips shall praise thee.

4 As long as I live will I magnify thee in this manner, and lift up my hands in thy name.

5 My soul truly waiteth still upon God; for of him cometh my salvation.

6 He verily is my strength and my salvation; he is my defence, so that I shall not greatly fall.

7 In God is my health and my glory, the rock of my might; and in God is my trust.

8 O put your trust in him alway, ye people; pour out your hearts before him; for God is our hope.

9 O trust not in wrong and robbery; give not yourselves unto vanity; if riches increase, set not your heart upon them.

10 God spake once, and twice I have also heard the same, that power belongeth unto God;

11 And that thou, Lord, art merciful; for thou rewardest every man according to his work.

12 Thus have I looked for thee in holiness, that I might behold thy power and glory;

13 For thy loving kindness is better than the life itself: my lips shall praise thee.

14 As long as I live will I magnify thee in this manner, and lift up my hands in thy name.

EVENING.

THOU shalt show us wonderful things in thy righteousness, O God of our salvation; thou that art the hope of all the ends of the earth, and of them that remain in the broad sea.

2 Who in his strength setteth fast the mountains, and is girded about with power.

3 Who stilleth the raging of the sea, and the noise of his waves, and the madness of the people.

4 They also that dwell in the uttermost parts of the earth shall be afraid at thy tokens, thou that makest the out-goings of the morning and evening to praise thee.

5 Thou visitest the earth, and blessest it; thou makest it very plenteous.

6 The river of God is full of water: thou preparest their corn, for so thou providest for the earth.

7 Thou waterest her furrows; thou sendest rain into the little valleys thereof; thou makest it soft with the drops of rain, and blessest the increase of it.

8 Thou crownest the year with thy goodness, and thy clouds drop fatness.

9 God be merciful unto us, and bless us, and show us the light of his countenance, and be merciful unto us;

10 That thy way may be known upon earth, thy saving health among all nations.

11 Let the people praise thee, O God; yea, let all the people praise thee.

12 O let the nations rejoice and be glad; for thou shalt judge the folk righteously, and govern the nations upon earth.

13 Let the people praise thee, O God; yea, let all the people praise thee.

14 Then shall the earth bring forth her increase; and God, even our own God, shall give us his blessing.

15 God shall bless us; and all the ends of the world shall fear him.

THE THIRTEENTH DAY.

MORNING.

LET God arise, and let his enemies be scattered; let them also that hate him flee before him.

2 But let the righteous be glad, and rejoice before God; let them also be merry and joyful.

3 He is a father of the fatherless, and defendeth the cause of the widows; even God in his holy habitation.

4 He is the God that maketh men to be of one mind in a house, and bringeth the prisoners out of captivity; but letteth the runagates continue in scarceness.

5 The earth shook, and the heavens dropped at the presence of God; even as Sinai also was moved at the presence of God, who is the God of Israel.

6 Thou, O God, sentest a gracious rain upon

thine inheritance, and refreshedst it when it was weary.

7 Praised be the Lord daily, even the God who helpeth us, and poureth his benefits upon us.

8 He is our God, even the God of whom cometh salvation; God is the Lord, by whom we escape death.

9 Sing unto God, O ye kingdoms of the earth; O sing praises unto the Lord.

10 Ascribe ye the power to God over Israel; his worship and strength is in the clouds.

11 O God, wonderful art thou in thy holy places: even the God of Israel, he will give strength and power unto his people. Blessed be God.

EVENING.

LET not them that trust in thee, O Lord God of hosts, be ashamed for my cause; let not those that seek thee be confounded through me, O Lord God of Israel.

2 I am become a stranger unto my brethren, even an alien unto my mother's children.

3 Hear me, O Lord, for thy loving kindness is comfortable; turn thee unto me according to the multitude of thy mercies:

4 Thy rebuke hath broken my heart; I am full of heaviness: I looked for some to have pity on me, but there was no man, neither found I any to comfort me.

5 The humble shall consider this, and be

glad: seek ye after God, and your soul shall live.

6 But let all those that seek thee be joyful and glad in thee: and let all such as delight in thy salvation say alway, The Lord be praised.

THE FOURTEENTH DAY.

MORNING.

O LET my mouth be filled with thy praise, that I may sing of thy glory and honor all the day long.

2 Cast me not away in the time of age; forsake me not when my strength faileth me:

3 Thou hast brought me to great honor, and comforted me on every side:

4 My tongue also shall talk of thy righteousness all the day long; for they are confounded and brought unto shame, that seek to do me evil.

5 Give the king thy judgments, O God, and thy righteousness unto the king's son.

6 They shall fear thee as long as the sun and moon endureth, from one generation to another.

7 In this time shall the righteous flourish; yea, and abundance of peace, so long as the moon endureth.

8 His dominion shall be also from the one sea to the other, and from the flood unto the world's end.

9 His name shall endure for ever; his name

shall remain under the sun amongst the posterities, which shall be blessed through him; and all the heathen shall praise him.

10 Blessed be the Lord God, even the God of Israel, which only doeth wondrous things;

11 And blessed be the name of his majesty for ever: And all the earth shall be filled with his majesty. Amen, Amen.

EVENING.

TRULY God is loving unto Israel; even unto such as are of a clean heart.

2 Nevertheless, my feet were almost gone, my treadings had well nigh slipt.

3 And why? I was grieved at the wicked: I do also see the ungodly in such prosperity.

4 Until I went into the sanctuary of God; then understood I the end of these men;

5 Namely, how thou dost set them in slippery places, and castest them down and destroyest them.

6 O how suddenly do they consume, perish, and come to a fearful end!

7 They have set fire upon thy holy places, and have defiled the dwelling-place of thy name, even unto the ground.

8 Yea, they said in their hearts, Let us make havoc of them altogether: thus have they burnt up all the houses of God in the land.

9 O God, how long shall the adversary do this dishonor? how long shall the enemy blaspheme thy name? for ever?

10 For God is my king of old; the help that is done upon earth, he doeth it himself.

11 Thou didst divide the sea through thy power; thou breakest the heads of the dragons in the waters.

12 Thou smotest the heads of leviathan in pieces, and gavest him to be meat for the people in the wilderness.

13 Thou broughtest out fountains, and waters out of the hard rocks; thou driedst up mighty waters.

14 The day is thine and the night is thine; thou hast prepared the light and the sun.

15 Thou hast set all the borders of the earth; thou hast made summer and winter.

THE FIFTEENTH DAY.

MORNING.

UNTO thee, O God, do we give thanks; yea, unto thee do we give thanks.

2 Thy name also is so nigh; and that do thy wondrous works declare.

3 Thou didst cause thy judgment to be heard from heaven; the earth trembled, and was still.

4 I will cry unto God with my voice; even unto God will I cry with my voice, and he shall hearken unto me.

5 I have considered the days of old, and the years that are past.

6 I call to remembrance my song, and in the

night I commune with mine own heart, and search out my spirits.

7 Will the Lord absent himself for ever? and will he be no more intreated?

8 Is his mercy clean gone for ever? and is his promise come utterly to an end for evermore?

9 Hath God forgotten to be gracious? and will he shut up his loving kindness in displeasure?

10 Thy way, O God, is holy: who is so great a God as our God?

11 Thou art the God that doeth wonders, and hast declared thy power among the people.

12 The waters saw thee, O God, the waters saw thee, and were afraid; the depths also were troubled.

13 The clouds poured out water, the air thundered, and thine arrows went abroad.

14 The voice of thy thunder was heard round about: the lightnings shone upon the ground; the earth was moved, and shook withal.

15 Thy way is in the sea, and thy paths in the great waters, and thy footsteps are not known.

EVENING.

HEAR my law, O my people; incline your ears unto the words of my mouth.

2 I will open my mouth in a parable; I will declare hard sentences of old.

3 Which we have heard and known, and such as our fathers have told us;

4 That we should not hide them from the children of the generations to come: but to show

the honor of the Lord, his mighty and wonderful works that he hath done.

5 He made a covenant with Jacob, and gave Israel a law, which he commanded our forefathers to teach their children.

6 That their posterity might know it, and the children which were yet unborn;

7 To the intent that when they came up, they might show their children the same:

8 That they might put their trust in God; and not to forget the works of God, but to keep his commandments;

9 And not to be as their forefathers, a faithless and stubborn generation; a generation that set not their heart aright, and whose spirit cleaveth not steadfastly unto God:

10 They kept not the covenant of God, and would not walk in his law;

11 But forgat what he had done, and the wonderful works that he had showed for them.

12 He divided the sea, and let them go through; he made the waters to stand on a heap.

13 In the day time also he led them with a cloud, and all the night through with a light of fire.

14 He clave the hard rocks in the wilderness, and gave them drink thereof, as it had been out of the great depth.

15 He brought waters out of the stony rock, so that it gushed out like the rivers.

16 Yet for all this, they sinned more against

him, and provoked the Most Highest in the wilderness.

17 But he was so merciful, that he forgave their misdeeds, and destroyed them not.

18 Yea, many a time turned he his wrath away, and would not suffer his whole displeasure to arise:

19 For he considered that they were but flesh, and that they were even a wind that passeth away, and cometh not again.

THE SIXTEENTH DAY.

MORNING.

O REMEMBER not our old sins, but have mercy upon us, and that soon; for we are come to great misery.

2 Help us, O God of our salvation, for the glory of thy name: O deliver us, and be merciful unto our sins, for thy name's sake.

3 So we that are thy people, and sheep of thy pasture, shall give thee thanks for ever, and will alway be showing forth thy praise from generation to generation.

4 Turn us again, O God; show the light of thy countenance, and we shall be whole.

5 O Lord God of hosts, how long wilt thou be angry with thy people that prayeth?

6 Thou feedest them with the bread of tears, and givest them plenteousness of tears to drink.

7 Thou hast made us a very strife unto our neighbors, and our enemies laugh us to scorn.

8 Turn us again, thou God of hosts; shew the light of thy countenance, and we shall be whole.

9 God standeth in the congregation of princes; he is a Judge among Gods.

10 How long will ye give wrong judgment, and accept the persons of the ungodly?

11 Make their faces ashamed, O Lord, that they may seek thy name.

12 Let them be confounded and vexed ever more and more: let them be put to shame, and perish.

13 And they shall know that thou, whose name is Jehovah, art only the Most Highest over all the earth.

EVENING.

O HOW amiable are thy dwellings, thou Lord of hosts!

2 My soul hath a desire and longing to enter into the courts of the Lord; my heart and my flesh rejoice in the living God.

3 Blessed are they that dwell in thy house; they will be alway praising thee.

4 Blessed is the man whose strength is in thee; in whose heart are thy ways.

5 Who, going through the vale of misery, use it for a well; and the pools are filled with water.

6 They will go from strength to strength and unto the God of gods appeareth every one of them in Sion.

7 O Lord God of hosts, hear my prayer; hearken, O God of Jacob:

8 Behold, O God, our defender, and look upon the face of thine anointed.

9 For one day in thy courts is better than a thousand.

10 I had rather be a door-keeper in the house of my God, than to dwell in the tents of ungodliness.

11 For the Lord God is a light and defence; the Lord will give grace and worship; and no good thing shall he withhold from them that live a godly life.

12 O Lord God of hosts, blessed is the man that putteth his trust in thee.

13 For his salvation is nigh them that fear him; that glory may dwell in our land.

14 Mercy and truth are met together: righteousness and peace have kissed each other.

15 Truth shall flourish out of the earth, and righteousness hath looked down from heaven.

16 Yea, the Lord shall show loving kindness; and our land shall give her increase.

THE SEVENTEENTH DAY.

MORNING.

BE merciful unto me, O Lord; for I will call daily upon thee.

2 Comfort the soul of thy servant; for unto thee, O Lord, do I lift up my soul.

3 For thou, Lord, art good and gracious, and of great mercy unto all them that call upon thee.

4 Give ear, Lord, unto my prayer, and ponder the voice of my humble desires.

5 In the time of my trouble I will call upon thee; for thou hearest me.

6 Among the gods there is none like unto thee, O Lord; there is not one that can do as thou doest.

7 O turn thee then unto me, and have mercy upon me; give thy strength unto thy servant, and help the son of thine handmaid.

8 My sight faileth for very trouble; Lord, I have called daily upon thee, I have stretched forth my hands unto thee.

9 Unto thee have I cried, O Lord; and early shall my prayer come before thee.

EVENING.

MY song shall be alway of the loving kindness of the Lord; with my mouth will I ever be showing thy truth, from one generation to another.

2 For I have said, Mercy shall be set up for ever, thy truth shalt thou stablish in the heavens.

3 O Lord, the very heavens shall praise thy wondrous works; and thy truth in the congregation of the saints.

4 For who is he among the clouds, that shall be compared unto the Lord?

5 And what is he among the gods, that shall be like unto the Lord?

6 O Lord God of hosts, who is like unto thee? thy truth, most mighty Lord, is on every side.

7 Thou rulest the raging of the sea; thou stillest the waves thereof when they arise.

8 Righteousness and equity are the habitation of thy seat; mercy and truth shall go before thy face.

9 Blessed is the people, O Lord, that can rejoice in thee; they shall walk in the light of thy countenance.

10 Their delight shall be daily in thy name; and in thy righteousness shall they make their boast.

11 For thou art the glory of their strength, and in thy loving kindness thou shalt lift up our horns:

12 For the Lord is our defence; the Holy One of Israel is our King.

THE EIGHTEENTH DAY.

MORNING.

BEFORE the mountains were brought forth, or ever the earth and the world were made, thou art God from everlasting, and world without end.

2 For a thousand years in thy sight are but as yesterday; seeing that is past as a watch in the night.

3 As soon as thou scatterest them, they are even as a sleep, and fade away suddenly like the grass.

4 In the morning it is green, and groweth up; but in the evening it is cut down, dried up, and withered.

5 For we consume away in thy displeasure, and are afraid at thy wrathful indignation.

6 The days of our age are threescore years and ten: and though men be so strong that they come to fourscore years, yet is their strength then but labor and sorrow; so soon passeth it away, and we are gone.

7 So teach us to number our days, that we may apply our hearts unto wisdom.

8 Turn thee again, O Lord, at the last, and be gracious unto thy servants.

9 Whoso dwelleth under the defence of the Most High, shall abide under the shadow of the Almighty.

10 It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most Highest;

11 To tell of thy loving kindness early in the morning, and of thy truth in the night-season;

12 O Lord, how glorious are thy works; thy thoughts are very deep.

13 An unwise man doth not well consider this, and a fool doth not understand it.

EVENING.

THE Lord is king, and hath put on glorious apparel; the Lord hath put on his apparel, and girded himself with strength.

2 He hath made the round world so sure, that it cannot be moved.

3 Ever since the world began, hath thy seat been prepared: thou art from everlasting.

4 Thy testimonies, O Lord, are very sure: holiness becometh thine house for ever.

5 The Lord knoweth the thoughts of man, that they are but vain.

6 Blessed is the man whom thou chastenest, O Lord, and teachest him in thy law;

7 For the Lord will not fail his people; neither will he forsake his inheritance;

8 In the multitude of the sorrows that I had in my heart, thy comforts have refreshed my soul.

THE NINETEENTH DAY.

MORNING.

O COME, let us sing unto the Lord; let us heartily rejoice in the strength of our salvation.

2 Let us come before his presence with thanksgiving; and show ourselves glad in him with psalms.

3 For the Lord is a great God; and a great King above all gods.

4 In his hand are all the corners of the earth; and the strength of the hills is his also.

5 The sea is his and he made it; and his hands prepared the dry land.

6 O come, let us worship, and fall down, and kneel before the Lord our Maker:

7 For he is the Lord our God; and we are the people of his pasture, and the sheep of his hand.

8 O sing unto the Lord a new song; sing unto the Lord, all the whole earth.

9 Sing unto the Lord, and praise his name; be telling of his salvation from day to day.

10 Declare his honor unto the heathen, and his wonders unto all people.

11 For the Lord is great, and cannot worthily be praised; he is more to be feared than all gods.

12 Glory and worship are before him; power and honor are in his sanctuary.

13 O worship the Lord in the beauty of holiness; let the whole earth stand in awe of him.

14 Tell it out among the heathen, that the Lord is king; and that it is he who hath made the round world so fast that it cannot be moved: and how that he shall judge the people righteously.

15 Let the heavens rejoice, and let the earth be glad; let the sea make a noise, and all that therein is.

16 Let the field be joyful, and all that is in it; then shall all the trees of the wood rejoice before the Lord.

17 For he cometh, for he cometh to judge the earth; and with righteousness to judge the world, and the people with his truth.

EVENING.

O SING unto the Lord a new song; for he hath done marvellous things.

2 With his own right hand, and with his holy arm, hath he gotten himself the victory.

3 The Lord declared his salvation; his righteousness hath he openly showed in the sight of the heathen.

4 Show yourselves joyful unto the Lord, all ye lands; sing, rejoice, and give thanks.

5 With righteousness shall he judge the world, and the people with equity.

6 O be ye joyful in the Lord, all ye lands; serve the Lord with gladness, and come before his presence with a song.

7 Be ye sure that the Lord he is God; it is he that hath made us, and not we ourselves: we are his people, and the sheep of his pasture.

8 O go your way into his gates with thanksgiving, and into his courts with praise; be thankful unto him, and speak good of his name;

9 For the Lord is gracious: his mercy is everlasting; and his truth endureth from generation to generation.

THE TWENTIETH DAY.

MORNING.

PRAISE the Lord, O my soul: and all that is within me, praise his holy name.

2 Praise the Lord, O my soul; and forget not all his benefits;

3 Who forgiveth all thy sin, and healeth all thine infirmities;

4 Who saveth thy life from destruction, and crowneth thee with mercy and loving kindness;

5 Who satisfieth thy mouth with good things, making thee young and lusty as an eagle.

6 The Lord executeth righteousness and judgment, for all them that are oppressed with wrong.

7 The Lord is full of compassion and mercy, long-suffering and of great goodness.

8 He hath not dealt with us after our sins; nor rewarded us according to our wickednesses.

9 For look, how high the heaven is in comparison of the earth; so great is his mercy also toward them that fear him!

10 Look how wide also the east is from the west; so far hath he set our sins from us!

11 Yea, like as a father pitieth his own children; even so is the Lord merciful unto them that fear him.

12 For he knoweth whereof we are made; he remembereth that we are but dust.

13 The days of man are but as grass; for he flourisheth as a flower of the field.

14 For as soon as the wind goeth over it, it is gone; and the place thereof shall know it no more.

15 But the merciful goodness of the Lord endureth for ever and ever upon them that fear

him; and his righteousness upon children's children;

16 O praise the Lord, ye angels of his, ye that excel in strength; ye that fulfil his commandment, and hearken unto the voice of his words.

17 O praise the Lord, all ye his hosts; ye servants of his that do his pleasure.

18 O speak good of the Lord, all ye works of his, in all places of his dominion: Praise thou the Lord, O my soul.

EVENING.

PRAISE the Lord, O my soul: O Lord my God, thou art becoming exceeding glorious, thou art clothed with majesty and honor.

2 Thou deckest thyself with light as it were with a garment, and spreadest out the heavens like a curtain.

3 Who layeth the beams of his chambers in the waters, and maketh the clouds his chariot, and walketh upon the wings of the wind.

4 He maketh his angels spirits, and his ministers a flaming fire.

5 At thy rebuke they flee; at the voice of thy thunder they are afraid.

6 They go up as high as the hills, and down to the valleys beneath; even unto the place which thou hast appointed for them.

7 Thou hast set them their bounds, which they shall not pass, neither turn again to cover the earth.

8 O Lord, how manifold are thy works! in wisdom hast thou made them all; the earth is full of thy riches.

THE TWENTY-FIRST DAY.

MORNING.

O GIVE thanks unto the Lord, and call upon his name; tell the people what things he hath done.

2 O let your songs be of him, and praise him; and let your talking be of all his wondrous works.

3 Rejoice in his holy name; let the heart of them rejoice, that seek the Lord.

4 Seek the Lord and his strength; seek his face evermore.

5 Remember the marvellous works that he hath done; his wonders, and the judgments of his mouth;

6 He is the Lord our God; his judgments are in all the world.

7 He hath been alway mindful of his covenant and promise, that he made to a thousand generations.

8 And he brought forth his people with joy, and his chosen with gladness;

9 And gave them the lands of the heathen: and they took the labors of the people in possession;

10 That they might keep his statutes and observe his laws.

EVENING.

O GIVE thanks unto the Lord; for he is gracious, and his mercy endureth for ever.

2 Who can express the noble acts of the Lord, or show forth all his praise?

3 Blessed are they that alway keep judgment, and do righteousness.

4 Remember me, O Lord, according to the favor that thou bearest unto thy people; O visit me with thy salvation,

5 That I may see the felicity of thy chosen, and rejoice in the gladness of thy people, and give thanks with thine inheritance.

6 We have sinned with our fathers; we have done amiss, and dealt wickedly.

7 Nevertheless, when he saw their adversity, he heard their complaint.

8 He thought upon his covenant and pitied them, according unto the multitude of his mercies; yea, he made all those that led them away captive to pity them.

9 Deliver us, O Lord our God, and gather us from among the heathen; that we may give thanks unto thy holy name, and make our boast of thy praise.

10 Blessed be the Lord God of Israel, from everlasting, and world without end; and let all the people say, Amen.

THE TWENTY-SECOND DAY.

MORNING.

O GIVE thanks unto the Lord; for he is gracious, and his mercy endureth for ever.

2 Let them give thanks, whom the Lord hath redeemed, and delivered from the hand of the enemy:

3 O that men would therefore praise the Lord for his goodness: and declare the wonders that he doeth for the children of men!

4 For he satisfieth the empty soul, and filleth the hungry soul with goodness;

5 So when they cry unto the Lord in their trouble, he delivereth them out of their distress.

6 For he maketh the storm to cease, so that the waves thereof are still.

7 The righteous will consider this, and rejoice: and the mouth of all wickedness shall be stopped.

8 Whoso is wise, will ponder these things: and they shall understand the loving kindness of the Lord.

EVENING.

I WILL give thanks unto thee, O Lord, among the people: I will sing praises unto thee among the nations.

2 For thy mercy is greater than the heavens, and thy truth reacheth unto the clouds.

3 Hold not thy tongue, O God of my praise: for the mouth of the ungodly, yea, the mouth of the deceitful is opened upon me.

4 For the love that I had unto them, lo, they take now my contrary part; but I give myself unto prayer.

5 Thus have they rewarded me evil for good, and hatred for my good-will.

6 But deal thou with me, O Lord God, according unto thy name; for sweet is thy mercy.

7 O deliver me, for I am helpless and poor, and my heart is wounded within me.

8 I go hence like the shadow that departeth.

9 Help me, O Lord my God; O save me according to thy mercy.

THE TWENTY-THIRD DAY.

MORNING.

I WILL give thanks unto the Lord with my whole heart, secretly among the faithful, and in the congregation.

2 The works of the Lord are great, sought out of all them that have pleasure therein.

3 His work is worthy to be praised and had in honor, and his righteousness endureth for ever.

4 The merciful and gracious Lord hath so done his marvellous works, that they ought to be had in remembrance.

5 He hath given meat unto them that fear him; he shall ever be mindful of his covenant.

6 The works of his hands are verity and judgment; all his commandments are true.

7 They stand fast for ever and ever, and are done in truth and equity.

8 He sent redemption unto his people; he hath commanded his covenant for ever; holy and reverend is his name.

9 The fear of the Lord is the beginning of wisdom; a good understanding have all they that do thereafter; the praise of it endureth for ever.

EVENING.

BLESSED is the man that feareth the Lord: he hath great delight in his commandments.

2 His seed shall be mighty upon earth; the generation of the faithful shall be blessed.

3 Riches and plenteousness shall be in his house; and his righteousness endureth for ever.

4 Unto the godly there ariseth up light in the darkness; he is merciful, loving, and righteous.

5 Praise the Lord, ye servants; O praise the name of the Lord.

6 Blessed be the name of the Lord, from this time forth for evermore.

7 The Lord's name is praised, from the rising up of the sun, unto the going down of the same.

8 The Lord is high above all heathen, and his glory above the heavens.

9 Ye that fear the Lord, put your trust in the Lord; he is their helper and defender.

10 He shall bless them that fear the Lord, both small and great.

11 The Lord shall increase you more and more, you and your children.

12 Ye are the blessed of the Lord.

THE TWENTY-FOURTH DAY.

MORNING.

GRACIOUS is the Lord, and righteous; yea, our God is merciful.

2 The Lord preserveth the simple: I was in misery, and he helped me.

3 I will walk before the Lord in the land of the living.

4 I believed, and therefore will I speak; but I was sore troubled: I said in my haste, All men are liars.

5 What reward shall I give unto the Lord, for all the benefits that he hath done unto me?

6 I will receive the cup of salvation, and call upon the name of the Lord:

7 I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the Lord.

8 O praise the Lord, all ye heathen; praise him, all ye nations.

9 For his merciful kindness is ever more and more towards us; and the truth of the Lord endureth for ever. Praise the Lord.

10 O give thanks unto the Lord, for he is gracious; because his mercy endureth for ever.

11 Yea, let them now that fear the Lord confess, that his mercy endureth for ever.

12 I called upon the Lord in trouble; and the Lord heard me at large.

13 It is better to trust in the Lord, than to put any confidence in man.

14 It is better to trust in the Lord, than to put any confidence in princes.

15 The Lord is my strength and my song; and is become my salvation.

16 The voice of joy and health is in the dwellings of the righteous; the right hand of the Lord bringeth mighty things to pass.

17 The right hand of the Lord hath the pre-eminence; the right hand of the Lord bringeth mighty things to pass.

18 I shall not die, but live, and declare the works of the Lord.

19 The same stone which the builders refused, is become the head stone in the corner.

20 This is the Lord's doing, and it is marvellous in our eyes.

21 This is the day which the Lord hath made; we will rejoice and be glad in it.

22 O give thanks unto the Lord; for he is gracious, and his mercy endureth for ever.

EVENING.

BLESSED are those that are undefiled in the way, and walk in the law of the Lord.

2 Blessed are they that keep his testimonies, and seek him with their whole heart.

3 For they who do no wickedness, walk in his ways.

4 Thou hast charged, that we shall diligently keep thy commandments.

5 O that my ways were made so direct, that I might keep thy statutes!

6 So shall I not be confounded, while I have respect unto all thy commandments.

7 I will thank thee with an unfeigned heart, when I shall have learned the judgments of thy righteousness.

8 I will keep thy ceremonies: O forsake me not utterly.

9 Wherewithal shall a young man cleanse his way? even by ruling himself after thy word.

10 With my whole heart have I sought thee; O let me not go wrong out of thy commandments!

11 O do well unto thy servant; that I may live and keep thy word.

12 Open thou mine eyes; that I may see the wondrous things of thy law.

13 I have acknowledged my ways, and thou heardest me: O teach me thy statutes!

14 Make me to understand the way of thy commandments; and so shall I talk of thy wondrous works.

THE TWENTY-FIFTH DAY.

MORNING.

TEACH me, O Lord, the way of thy statutes, and I shall keep it unto the end.

2 Give me understanding, and I shall keep
law; yea, I shall keep it with my whole
art.

3 Make me to go in the path of thy command-
nents; for therein is my desire.

4 Behold, my delight is in thy commandments;
O quicken me in thy righteousness.

5 Let thy loving me. come also unto me,
Lord, even thy salvat , according unto thy
word.

6 Thou art my porti Lord; I have prom-
ised to keep thy law.

7 I made my humble p tition in thy presence
with my whole heart e merciful unto me,
according to thy w

8 I am a compan of all them that fear thee;
and keep thy commanaments.

9 The earth, O Lord, is full of thy mercy: O
teach me thy statutes!

EVENING.

O LORD, thou hast dealt graciously with thy servant, according unto thy word.

2 O learn me true understanding and knowledge; for I have believed thy commandments.

3 Before I was troubled, I went wrong; but now have I kept thy word.

4 Thou art good and gracious: O teach me thy statutes!

5 Thy hands have made me, and fashioned me: O give me understanding, that I may learn thy commandments.

6 I know, O Lord, that thy judgments are right, and that thou of very faithfulness hast caused me to be troubled.

7 O let thy merciful kindness be my comfort, according to thy word unto thy servant.

8 Thy truth also remaineth from one generation to another; thou hast laid the foundation of the earth and it abideth.

9 They continue this day according to thine ordinance; for all things serve thee.

THE TWENTY-SIXTH DAY.

MORNING.

THY word is a lantern unto my feet, and a light unto my paths.

2 I have sworn and am steadfastly purposed, to keep thy righteous judgments.

3 Thy testimonies are wonderful; therefore doth my soul keep them.

4 When thy word goeth forth, it giveth light and understanding unto the simple.

5 I opened my mouth, and drew in my breath; for my delight was in thy commandments.

6 O look thou upon me, and be merciful unto me, as thou usest to do unto those that love thy name.

7 Order my steps in thy word; and so shall no wickedness have dominion over me.

8 O deliver me from the wrongful dealings of men; and so shall I keep thy commandments.

9 Show the light of thy countenance upon thy servant, and teach me thy statutes.

10 Mine eyes gush out with water, because men keep not thy law.

11 Righteous art thou, O Lord; and true is thy judgment.

12 The testimonies that thou hast commanded are exceeding righteous and true.

13 I am small and of no reputation; yet do I not forget thy commandments.

14 Thy righteousness is an everlasting righteousness, and thy law is the truth.

EVENING.

HEAR my voice, O Lord, according unto thy loving kindness; quicken me according as thou art wont.

2 O consider mine adversity, and deliver me, for I do not forget thy law.

3 Great is thy mercy, O Lord; quicken me as thou art wont.

4 Many there are that trouble me, and persecute me; yet do I not swerve from thy testimonies.

5 Thy word is true from everlasting; all the judgments of thy righteousness endure for evermore.

6 Let my complaint come before thee, O Lord; give me understanding according to thy word.

7 Let my supplication come before thee; deliver me according to thy word.

8 My lips shall speak of thy praise, when thou hast taught me thy statutes.

9 Yea, my tongue shall sing of thy word; for all thy commandments are righteous.

10 Let thine hand help me; for I have chosen thy commandments.

11 I have longed for thy saving health, O Lord; and in thy law is my delight.

THE TWENTY-SEVENTH DAY.

MORNING.

THE Lord himself is thy keeper; the Lord is thy defence upon thy right hand;

2 The Lord shall preserve thee from all evil; yea, it is even he that shall keep thy soul.

3 The Lord shall preserve thy going out and thy coming in, from this time forth for evermore.

4 Peace be within thy walls, and plenteousness within thy palaces.

5 For my brethren and companions' sakes, I will wish thee prosperity.

6 Yea, because of the house of the Lord our God, I will seek to do thee good.

7 Unto thee lift I up mine eyes, O thou that dwellest in the heavens.

8 They that put their trust in the Lord shall be even as the mount Sion, which may not be removed, but standeth fast for ever.

9 The hills stand about Jerusalem; even so

deth the Lord round about his people, from time forth for evermore.

EVENING.

THE Lord hath done great things for us already; whereof we rejoice.

2 Turn our captivity, O Lord, as the rivers in south.

They that sow shall reap in joy.

4 He that now goeth his way weeping, and beareth forth good shall doubtless come again with joy, and bring his sheaves with him.

5 Blessed are all they that fear the Lord, and walk in his ways.

6 For thou shalt eat the labor of thine hands: O well is thee, and happy shalt thou be!

7 Thy wife shall be as the fruitful vine upon the walls of thine house.

8 Thy children like the olive branches, round about thy table.

9 Lo, thus shall the man be blessed that feareth the Lord.

THE TWENTY-EIGHTH DAY.

MORNING.

I WILL not suffer mine eyes to sleep, nor mine eyelids to slumber; neither the temples of my head to take any rest;

2 Until I find out a place for the temple of the Lord; a habitation for the mighty God of Jacob.

3 Let thy priests be clothed with righteousness; and let thy saints sing with joyfulness.

4 For thy servant David's sake, turn not away the presence of thine anointed.

5 If thy children will keep my covenant, and my testimonies that I shall learn them; their children also shall sit upon thy seat for evermore.

6 Behold, how good and joyful a thing it is, brethren, to dwell together in unity.

7 Like as the dew of Hermon, which fell upon the hill of Sion.

8 For there the Lord promised his blessing, and life for evermore.

9 O praise the Lord: laud ye the name of the Lord; praise it, O ye servants of the Lord.

10 Ye that stand in the house of the Lord, in the courts of the house of our God.

11 O praise the Lord; for the Lord is gracious: O sing praises unto his name; for it is lovely.

12 For I know that the Lord is great, and that our Lord is above all Gods.

13 Whatsoever the Lord pleased, that did he in heaven, and in earth, in the sea, and in all deep places.

14 He bringeth forth the clouds from the ends of the world, and sendeth forth lightnings with the rain, bringing the winds out of his treasures.

15 Thy name, O Lord, endureth for ever; so doth thy memorial, O Lord, from one generation to another.

EVENING.

O GIVE thanks unto the Lord; for he is gracious, and his mercy endureth for ever.

2 O give thanks unto the God of all gods; for his mercy endureth for ever.

3 O thank the Lord of all lords; for his mercy endureth for ever.

4 Who only doeth great wonders; for his mercy endureth for ever.

5 Who remembered us when we were in trouble; for his mercy endureth for ever;

6 O give thanks unto the Lord of lords; for his mercy endureth for ever.

7 I will give thanks unto thee, O Lord, with my whole heart; even before the gods will I sing praise unto thee.

8 I will worship toward thy holy temple, and praise thy name, because of thy loving kindness and truth; for thou hast magnified thy name and thy word above all things.

9 When I called upon thee, thou heardest me; and enduedst my soul with much strength.

THE TWENTY-NINTH DAY.

MORNING.

O LORD, thou hast searched me out, and known me; thou knowest my down-sitting, and mine up-rising; thou understandest my thoughts long before.

2 Such knowledge is too wonderful and excellent for me; I cannot attain unto it.

3 Whither shall I go then from thy Spirit, or whither shall I go then from thy presence?

4 If I take the wings of the morning, and remain in the uttermost parts of the sea;

5 Even there also shall thy hand lead me, and thy right hand shall hold me.

6 If I say, Peradventure the darkness shall cover me; then shall my night be turned to day.

7 Yea, the darkness is no darkness with thee, but the night is as clear as the day; the darkness and light to thee are both alike.

8 I will give thanks unto thee, for I am fearfully and wonderfully made; marvellous are thy works, and that my soul knoweth right well.

9 How dear are thy counsels unto me, O God; O how great is the sum of them!

10 If I tell them, they are more in number than the sand; when I wake up, I am present with thee.

11 Deliver me, O Lord, from the evil man; and preserve me from the wicked man;

12 Who imagine mischief in their hearts, and stir up strife all the day long.

13 A man full of words shall not prosper upon the earth: evil shall hunt the wicked person, to overthrow him.

14 O let not mine heart be inclined to any evil thing; let me not be occupied in ungodly works with the men that work wickedness, lest I eat of such thing as please them.

15 But mine eyes look unto thee, O Lord God; in thee is my trust.

EVENING.

I CRIED unto the Lord with my voice; yea, even unto the Lord did I make my supplication.

2 I poured out my complaints before him, and showed him of my trouble.

3 I cried unto thee, O Lord, and said, Thou art my hope, and my portion in the land of the living.

4 Consider my complaint; for I am brought very low.

5 Hear my prayer, O Lord, and consider my desire; hearken unto me for thy truth and righteousness' sake.

6 And enter not into judgment with thy servant; for in thy sight shall no man living be justified.

7 Therefore is my spirit vexed within me, and my heart within me is desolate.

8 O let me hear thy loving kindness betimes in the morning: for in thee is my trust: show thou me the way that I should walk in; for I lift my soul unto thee.

9 Teach me to do the thing that pleaseth thee; for thou art my God: let thy loving Spirit lead me forth into the land of righteousness.

10 Quicken me, O Lord, for thy name's sake; and for thy righteousness' sake bring my soul out of trouble.

THE THIRTIETH DAY.

MORNING.

LORD, what is man, that thou hast such respect unto him? or the Son of man, that thou so regardest him?

2 Man is like a thing of naught; his time passeth away like a shadow.

3 Whose mouth talketh of vanity, and their right hand is a right hand of wickedness.

4 I will magnify thee, O God, my King, and I will praise thy name for ever and ever.

5 Every day will I give thanks unto thee, and praise thy name for ever and ever.

6 Great is the Lord, and marvellous, worthy to be praised; there is no end of his greatness.

7 One generation shall praise thy works unto another, and declare thy power.

8 The Lord is gracious and merciful; long-suffering, and of great goodness.

9 The Lord is loving unto every man, and his mercy is over all his works.

10 All thy works praise thee, O Lord; and thy saints give thanks unto thee.

11 Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all ages.

12 The Lord is righteous in all his ways, and holy in all his works.

13 The Lord is nigh unto all them that call

upon him; yea, all such as call upon him faithfully.

14 He will fulfil the desire of them that fear him; he also will hear their cry, and will help them.

15 Praise the Lord, O my soul: while I live will I praise the Lord; yea, as long as I have any being, will I sing praises unto my God.

16 O put not your trust in princes, nor in any child of man; for there is no help in them.

17 Blessed is he that hath the God of Jacob for his help; and whose hope is in the Lord his God;

18 Who helpeth them to right that suffer wrong; who feedeth the hungry.

19 The Lord looseth men out of prison; the Lord giveth sight to the blind.

20 The Lord helpeth them that are fallen; the Lord careth for the righteous.

21 The Lord careth for the stranger; he defendeth the fatherless and widow: as for the way of the ungodly, he turneth it upside down.

22 The Lord thy God, O Sion, shall be King for evermore, and throughout all generations.

EVENING.

O PRAISE the Lord, for it is a good thing to sing praises unto our God; yea, a joyful and pleasant thing it is to be thankful.

2 Great is our Lord, and great is his power; yea, and his wisdom is infinite.

3 The Lord setteth up the meek, and bringeth the ungodly down to the ground.

4 O sing unto the Lord with thanksgiving; sing praises upon the harp unto our God;

5 Who covereth the heaven with clouds, and prepareth rain for the earth; and maketh the grass to grow upon the mountains, and herb for the use of men;

6 But the Lord's delight is in them that fear him, and put their trust in his mercy.

7 He maketh peace in thy borders, and filleth thee with the flour of wheat.

8 He sendeth forth his commandment upon earth, and his word runneth very swiftly.

9 O praise the Lord of heaven; praise him in the height.

10 Praise him, all ye angels of his; praise him, all his hosts.

11 Let them praise the name of the Lord; for he spake the word, and they were made; he commanded, and they were created.

12 Kings of the earth, and all people; princes and all judges of the world;

13 Young men and maidens, old men and children, praise the name of the Lord; for his name only is excellent, and his praise above heaven and earth.

14 O sing unto the Lord a new song; let the congregation of saints praise him.

15 O praise God in his holiness; praise him in the firmament of his power.

16 Praise him in his noble acts; praise him according to his excellent greatness.

17 Let every thing that hath breath praise the Lord.

END OF THE

SELECTIONS FROM THE PSALMS OF DAVID.

THE FORM AND MANNER

OF

MAKING, ORDAINING, AND CONSECRATING

Bishops, Priests, and Deacons.

THE PREFACE.

It is evident unto all men, diligently reading holy Scripture and ancient authors, that from the Apostles' time there have been these Orders of Ministers, in Christ's Church, — Bishops, Priests, and Deacons. Which offices were evermore had in such reverent estimation, that no man might presume to execute any of them, except he were first called, tried, examined, and known to have such qualities as are requisite for the same; and also by public prayer with imposition of hands, were approved and admitted thereunto by lawful authority.

And the Bishop knowing, either by himself, or by sufficient testimony, any person to be a man of virtuous conversation, and without crime; and, after examination and trial, finding him sufficiently instructed in the holy Scripture, and otherwise learned, may, at the times appointed, or else, on urgent occasion, upon some other day, in the face of the Church, admit him a Deacon, in such manner and form as followeth.

THE

FORM AND MANNER OF MAKING DEACONS.

¶ When the day appointed by the Bishop is come, after Morning Prayer is ended, there shall be a Sermon, or Exhortation, declaring the Duty and Office of such as come to be admitted Deacons; how necessary that Order is in the Church of Christ, and also how the people ought to esteem them in their office.

¶ A Priest shall present unto the Bishop, sitting in his chair near to the holy table, such as desire to be ordained Deacons, each of them being decently habited, saying these words:

REVEREND father in God, I present unto you these persons present, to be admitted Deacons.

¶ The Bishop.

TAKE heed that the persons whom ye present unto us, be apt and meet for their learning and godly conversation, to exercise their ministry duly to the honor of God, and the edifying of his Church.

¶ The Priest shall answer:

I HAVE inquired concerning them, and also examined them, and think them so to be.

¶ Then the Bishop shall say unto the People:

BRETHREN, if there be any of you, who knoweth any impediment, or notable crime in any of these persons presented to be ordered Deacons, for the which he ought not to be admitted to that office, let him come forth in the

name of God, and show what the crime or impediment is.

¶ And if any great crime or impediment be objected, the Bishop shall cease from Ordering that person, until such time as the party accused shall be found clear of that crime.

¶ Then the Bishop (commending such as shall be found meet to be Ordered, to the prayers of the congregation) shall, with the clergy and people present, say the Litany.

¶ Then shall be said the Altar Service, with the Collect and Epistle as followeth.

THE COLLECT.

GRACIOUS Father, who by thy divine providence hath appointed divers orders of ministers in thy Church, mercifully behold these thy servants now called to the like office and administration; so replenish them with the truth of thy doctrine, and adorn them with innocency of life, that both by word and good example they may faithfully serve thee in this office, to the glory of thy name, and the edification of thy Church, through the merits of our Saviour Jesus Christ. *Amen.*

THE EPISTLE. 1 Tim. iii. 8.

LIKEWISE must the Deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre; holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them use the office of a Deacon, being found blameless. Even so must their wives be grave, not slanderers, sober,

faithful in all things. Let the Deacons be the husbands of one wife, ruling their children and their own houses well. For they that have used the office of a Deacon well, purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

¶ Then shall the Bishop examine every one of those who are to be Ordered, in the presence of the people, after this manner following:

DO you trust that you are inwardly moved by the Holy Ghost to take upon you this office and ministration, to serve God for the promoting of his glory, and the edifying of his people?

Answer. I trust so.

The Bishop.

DO you think that you are truly called, according to the will of our Lord Jesus Christ?

Answer. I think so.

The Bishop.

DO you unfeignedly believe the Scriptures of the Old and New Testament?

Answer. I do believe them.

The Bishop.

WILL you diligently read the same unto the people assembled in the church where you shall be appointed to serve?

Answer. I will.

The Bishop.

IT appertaineth to the office of a Deacon, in the church where he shall be appointed to serve, to assist the Priest in divine service, and specially when he ministereth the Holy Communion, and to help him in the distribution thereof; and to read holy Scriptures and Homilies in the church; and to instruct the youth in the Catechism; in the absence of the Priest to baptize infants; and to preach, if he be admitted thereto by the Bishop. And furthermore, it is his office, where provision is so made, to search for the sick, poor, and impotent people of the parish, to intimate their estates, names, and places where they dwell, unto the Curate, that by his exhortation they may be relieved with the alms of the parishioners, or others: Will you do this gladly and willingly?

Answer. I will so do by the help of God.

The Bishop.

WILL you apply all your diligence to frame and fashion your own lives, and the lives of your families, according to the doctrine of Christ; and to make both yourselves and them, as much as in you lieth, wholesome examples of the flock of Christ?

Answer. I will so do, the Lord being my helper.

The Bishop.

WILL you reverently obey your Bishop, and other chief ministers, who may have the

charge and government over you; following with a glad mind and will their godly admonitions?

Answer. I will endeavor so to do, the Lord being my helper.

¶ Then the Bishop, laying his hands severally upon the head of every one of them humbly kneeling before him, shall say,

TAKE thou authority to execute the office of a Deacon in the Church of God committed unto thee; in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

¶ Then shall the Bishop deliver to every one of them the New Testament, saying,

TAKE thou authority to read the Gospel in the Church of God, and to preach the same, if thou be thereto licensed by the Bishop himself.

¶ Then one of them appointed by the Bishop, shall read

THE GOSPEL. St. Luke xii. 35.

LET your loins be girded about, and your lights burning, and ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants whom the Lord when he cometh shall find watching: Verily I say unto you, That he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.

¶ Then this Collect shall be said:

O BLESSED Father, the giver of all good things, who of thy great goodness hast vouchsafed to accept and take these thy servants unto the office of Deacons in thy Church; make them, we beseech thee, O Lord, to be modest, humble, and constant in their ministration, to have a ready will to observe all spiritual discipline; that they having always the testimony of a good conscience, and continuing ever stable and strong in thy Son Christ, may so well behave themselves in this inferior office, that they may be found worthy to be called unto the higher ministries in thy Church, through thy Son our Saviour Jesus Christ; to whom be glory and honor, world without end. *Amen.*

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the blessing of God Almighty, of the Father, of the Son, and of the Holy Ghost, be amongst you, and remain with you always. *Amen.*

¶ And here it must be declared unto the Deacon, that he must continue in that office of a Deacon the space of a whole year (except for reasonable causes it shall otherwise seem good unto the Bishop) to the intent he may be perfect, and well expert in the things appertaining to the ecclesiastical administration; in executing whereof, if he be found faithful and diligent, he may be admitted by his Diocesan to the Order of Priesthood, at the times appointed, or else, on urgent occasion, upon some other day, in the face of the Church, in such manner and form as hereafter followeth.

THE

FORM AND MANNER OF ORDERING PRIESTS.

¶ When the day appointed by the Bishop is come, after Morning Prayer is ended, there shall be a Sermon, or Exhortation, declaring the Duty and Office of such as come to be admitted Priests; how necessary that Order is in the Church of Christ, and also how the people ought to esteem them in their office.

¶ A Priest shall present unto the Bishop, sitting in his chair near to the holy table, all those who are to receive the order of Priesthood that day, each of them being decently habited, and shall say:

REVEREND Father in God, I present unto you these persons present, to be admitted to the order of Priesthood.

¶ The Bishop.

TAKE heed that the persons whom ye present unto us, be apt and meet for their learning and godly conversation, to exercise their ministry duly to the honor of God, and the edifying of the Church.

¶ The Priest shall answer:

I HAVE inquired concerning them, and also examined them, and think them so to be.

¶ Then the Bishop shall say unto the People:

GOOD people, these are they whom we purpose, God willing, to receive this day unto the holy office of Priesthood: for after due examination, we find not to the contrary, but that

they are lawfully called to their function and ministry, and that they are persons meet for the same. But yet if there be any of you, who knoweth any impediment or notable crime in any of them, for the which he ought not to be received into this holy ministry, let him come forth in the name of God, and show what the crime or impediment is.

¶ And if any great crime or impediment be objected, the Bishop shall cease from Ordering that person, until such time as the party accused shall be found clear of that crime.

¶ Then the Bishop (commending such as shall be found meet to be Ordered, to the prayers of the congregation) shall, with the Clergy and People present, say the Litany, with the Prayers as is before appointed in the Form of Ordering Deacons; save only, that in the proper suffrage there added, the word *Deacons* shall be omitted, and the word *Priests* inserted instead of it.

¶ Then shall be said the Altar Service with the Collect, Epistle, and Gospel, as followeth.

COLLECT.

O BLESSED Father, the giver of all good things, who by thy Holy Spirit hast appointed divers orders of ministers in the Church; mercifully behold these thy servants, now called to the office of Priesthood; and so replenish them with the truth of thy doctrine, and adorn them with innocency of life, that both by word and good example they may faithfully serve thee in this office, to the glory of thy name, and the edification of thy Church, through the merits of our Saviour Jesus Christ, who liveth and reigneth

with thee and the Holy Ghost, world without end. *Amen.*

THE EPISTLE. Ephes. iv. 7.

UNTO every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first? He that descended, is the same also that ascended up far above all.) And he gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come, in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.

¶ After this shall be read for the Gospel, part of the ninth chapter of *Saint Matthew*, as followeth:

St. Matthew ix. 36.

WHEN Jesus saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad as sheep having no shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the laborers are few; Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest.

¶ Then the Bishop shall say unto them as followeth:

YE have heard, brethren, as well in your private examination, as in the exhortation which was now made to you, and in the holy lessons taken out of the gospel, and the writings of the Apostles, of what dignity, and of how great importance this office is, whereunto ye are called. And now again we exhort you in the name of our Lord Jesus Christ, that ye have in remembrance, into how high a dignity, and to how weighty an office and charge ye are called: that is to say, to be messengers, watchmen, and stewards of the Lord; to teach and to premonish, to feed and provide for the Lord's family; to seek for Christ's sheep that are dispersed abroad, and for his children who are in the midst of this busy world, that they may be saved through Christ for ever.

Have always therefore printed in your remembrance, how great a treasure is committed to your charge. For they are the sheep of Christ, which he bought with his death, and for whom he shed his blood. The Church and Congregation whom you must serve, is his spouse, and his body. And if it shall happen that the same Church, or any member thereof, do take any hurt or hindrance by reason of your negligence, ye know the greatness of the fault, and the consequences that may ensue. Wherefore consider with yourselves the end of the ministry toward the children of God, toward the spouse and body of Christ; and see that ye never cease

your labor, your care and diligence, until ye have done all that lieth in you, according to your bounden duty, to bring all such as are or shall be committed to your charge, unto that agreement in the faith and knowledge of God, and that ripeness and perfectness of age in Christ, that there be no place left among you, either for errors in religion, or for viciousness in life.

Forasmuch then as your office is both of so great excellency, and of so great difficulty, ye see with how great care and study ye ought to apply yourselves, as well to show yourselves dutiful and thankful unto that Lord who hath placed you in so high a dignity; as also to beware that neither you yourselves offend, nor be occasion that others offend. Howbeit ye cannot have a mind and will thereto of yourselves; for that will and ability is given of your Heavenly Father alone, therefore ye ought, and have need to pray earnestly for his holy Spirit. And seeing that ye cannot by any other means compass the doing of so weighty a work, pertaining to the salvation of man, but with doctrine and exhortation taken out of the holy Scriptures, and with a life agreeable to the same; consider how studious ye ought to be in reading and learning the Scriptures, and in framing the manners both of yourselves, and of them that specially pertain unto you, according to the rule of the same Scriptures; and for this self-same cause, how ye ought to forsake and set aside, as much as ye may, all worldly cares and studies.

We have good hope that ye have well weighed these things with yourselves long before this time; and that ye have clearly determined, by God's grace, to give yourselves wholly to this office, whereunto it hath pleased God to call you: so that, as much as lieth in you, ye will apply yourselves wholly to this one thing, and draw all your cares and studies this way; and that ye will continually pray to the Father, by the mediation of our Saviour Jesus Christ, for the heavenly assistance of the Holy Ghost; that by daily reading and weighing the Scriptures, ye may wax riper and stronger in your ministry; and that ye may so endeavor yourselves from time to time to sanctify the lives of you and yours, and to fashion them after the rule and doctrine of Christ, that ye may be wholesome and godly examples and patterns for the people to follow.

And now, that this present congregation of Christ may also understand your minds and wills in these things, and that this your promise may the more move you to do your duties; ye shall answer plainly to these things, which we, in the name of God, and of his Church, shall demand of you touching the same.

DO you think in your heart, that you are truly called, according to the will of our Lord Jesus Christ, to the order and ministry of Priesthood?

Answer. I think it.

The Bishop.

ARE you persuaded that the holy Scriptures contain all doctrine required as necessary for eternal salvation through faith in Jesus Christ? and are you determined out of the said Scriptures to instruct the people committed to your charge, and to teach nothing, as necessary to eternal salvation, but that which you shall be persuaded may be concluded and proved by the Scripture?

Answer. I am so persuaded, and have so determined, by God's grace.

The Bishop.

WILL you then give your faithful diligence, always as to minister the doctrine and sacraments and the discipline of Christ, as the Lord hath commanded, and as this Church hath received the same, so that you may teach the people committed to your cure and charge, with all diligence to keep and observe the same?

Answer. I will so do, by the help of the Lord.

The Bishop.

WILL you be ready with all faithful diligence to banish and drive away from the Church all doctrines contrary to God's word; and to use both public and private monitions and exhortations, as well to the sick as the whole within your cures, as need shall require, and occasion shall be given?

Answer. I will, the Lord being my helper.

The Bishop.

WILL you be diligent in prayers, and in reading the holy Scriptures, and in such studies as help to the knowledge of the same, laying aside the study of the world and the flesh?

Answer. I will endeavor so to do, the Lord being my helper.

The Bishop.

WILL you be diligent to frame and fashion your own selves, and your families, according to the doctrine of Christ; and to make both yourselves and them, as much as in you lieth, wholesome examples and patterns to the flock of Christ?

Answer. I will apply myself thereto, the Lord being my helper.

The Bishop.

WILL you maintain and set forward, as much as lieth in you, quietness, peace, and love among all Christian people, and especially among them that are or shall be committed to your charge?

Answer. I will so do, the Lord being my helper.

The Bishop.

WILL you reverently obey your Bishop, and other chief ministers, who may have the charge and government over you; following with a glad mind and will their godly admoni-

tions, and submitting yourselves to their godly judgments?

Answer. I will so do, the Lord being my helper.

¶ Then shall the Bishop, standing up, say:

MAY your Heavenly Father who hath given you this will to do all these things, grant also unto you strength and power to perform the same; that he may accomplish his work which he hath begun in you, through Jesus Christ our Lord. *Amen.*

¶ After this, the Congregation shall be desired, secretly in their prayers, to make their humble supplications to God for all these things: for the which prayers there shall be silence kept for a space.

¶ After which shall be sung or said by the Bishop, the persons to be ordained Priests all kneeling, *Veni, Creator Spiritus:* the Bishops beginning, and the Priests and others that are present answering by verses, as followeth:

COME, Holy Ghost, our souls inspire,
And lighten with celestial fire:
Thou the anointing Spirit art,
Who dost thy sevenfold gifts impart:
Thy blessed unction from above,
Is comfort, life, and fire of love:
And strengthen with perpetual light
The dulness of our blinded sight:
Anoint and cheer our soiled face
With the abundance of thy grace:
Keep far our foes, give peace at home,
Where thou art Guide, no ill can come:
Teach us to know the Father, Son,
And Thee, of both to be but One:

That through the ages all along
This may be our endless song:
Praise to thy eternal merit,
Father, Son, and Holy Spirit.

¶ That done, the Bishop shall pray in this wise, and say,

Let us pray.

O HEAVENLY Father, who of thy love and goodness towards us, hath given thy Son Jesus Christ, to be our Saviour, and the pledge of everlasting life, we render unto thee most hearty thanks, we praise and worship thee; and we humbly beseech thee by thy blessed Son, to grant unto all, which either here or elsewhere call upon thy holy name, that we may continue to show ourselves thankful unto thee for these and all thy other benefits; and that we may daily increase and go forward in knowledge and faith by the Holy Spirit: so that as well by these thy ministers, as by them over whom they shall be appointed thy ministers, thy holy name may be for ever glorified, and thy blessed kingdom enlarged, through thy Son Jesus Christ our Lord; who liveth and reigneth with thee in the unity of the same Holy Spirit, world without end. *Amen.*

¶ When this prayer is done, the Bishop with the Priests present, shall lay their hands severally upon the head of every one that receiveth the order of Priesthood; the receivers humbly kneeling, and the Bishop saying,

TAKE thou authority to execute the office of a Priest in the Church of God now committed

to thee by the imposition of her hands; and be thou a faithful dispenser of the word of God, and of his holy sacraments: In the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

¶ Then the Bishop shall deliver unto every one of them kneeling, the Bible into his hand, saying,

TAKE thou authority to preach the word of God, and to minister the holy sacraments in the congregation where thou shalt be lawfully appointed thereunto.

¶ Then shall be said this

COLLECT.

MOST merciful Father, we beseech thee to send upon these thy servants thy heavenly blessing; that they may be clothed with righteousness, and that thy word spoken by their mouths may have such success, that it may never be spoken in vain. Grant also, that we may have grace to hear and receive what they shall deliver out of thy most holy word, or agreeably to the same, as the means of our salvation; that in all our words and deeds we may seek thy glory, and the increase of thy kingdom, through Jesus Christ our Lord. *Amen.*

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the blessing of God Almighty, of the Father, of the Son, and of the

Holy Ghost, be amongst you, and remain with you always. *Amen.*

¶ And if, on the same day, the Order of Deacons be given to some, and the Order of Priesthood to others; the Deacons shall be first presented, and then the Priests; and it shall suffice that the Litany be once said for both.

¶ If there should be no Bishop belonging to the Diocess, or in case of his absence, illness, or disability, the oldest Priest present may perform his duties in the foregoing services of making and ordering of Deacons and Priests.

¶ And in districts of country where there are neither Bishops, Priests, nor Deacons, any congregation of faithful men,—first subscribing the rules of religious form which bind this Church,—and pledging their allegiance thereto, and making said pledge a matter of record on their books, can elect the most worthy among their number to act as their teachers. And each of the faithful, so elected, and his election recorded, may, in consequence of such pledges, election, and contract, exercise the duties, and perform the offices of Deacons and Priests, lawfully and morally among them, until regularly ordained.

THE FORM OF

ORDAINING OR CONSECRATING A BISHOP.

¶ When all things are duly prepared in the church, and set in order, after Morning Prayer is ended, the presiding Bishop, or some other Bishop appointed by the Bishops present, shall begin the service with this

COLLECT.

O HEAVENLY Father, who by thy Son Jesus Christ didst give to thy holy Apostles many excellent gifts, and didst charge them to

feed thy flocks; give grace, we beseech thee, to all Bishops, the pastors of thy Church, that they may diligently preach thy word, and duly administer the godly discipline thereof; and grant to the people, that they may obediently follow the same; that all may receive the crown of everlasting glory, through Jesus Christ our Lord. *Amen.*

¶ And another Bishop shall read

THE EPISTLE. 1 Tim. iii. 1.

THIS is a true saying, If a man desire the office of a Bishop, he desireth a good work. A Bishop then must be blameless, vigilant, sober, of good behavior, given to hospitality, apt to teach, and one that ruleth well his own house, having his children in subjection with all gravity; for if a man know not how to rule his own house, how shall he take care of the Church of God? not a novice, lest being lifted up with pride he fall into condemnation. Moreover he must have a good report of them which are without; lest he fall into reproach, and the snare of the wicked.

¶ Then another Bishop shall read,

St. Matt. xxviii. 18.

JESUS came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have

commanded you: and lo, I am with you alway, even unto the end of the world.

¶ After the Gospel and the Sermon are ended, the elected Bishop, vested with his rochet, shall be presented by two Bishops of this Church unto the Presiding Bishop, or to the Bishop appointed, sitting in his chair near the holy table; the Bishops who present him, saying,

REVEREND Father in God, we present unto you this godly and well-learned man to be ordained and consecrated Bishop.

¶ Then shall the Presiding Bishop demand testimonials of the person presented for Consecration, and shall cause them to be read.

¶ He shall then require of him the following Promise of conformity to the doctrine, discipline, and worship of the Church.

IN the name of God, Amen. I, *N.*, chosen Bishop of the church in *N.*, do promise conformity and obedience to the doctrine, discipline, and worship of this Church, so help me God, through Jesus Christ.

¶ Then the Presiding Bishop shall move the Congregation present to pray, saying thus to them:

BRETHREN, it is written in the Gospel of St. Luke, That our Saviour Christ continued the whole night in prayer, before he chose and sent forth his twelve Apostles. It is written also, That the holy Apostles prayed, before they ordained Matthias to be of the number of the twelve. Let us, therefore, following the example of our Saviour Christ, and his Apostles, offer up our prayers to our Father in heaven before

we admit and send forth this person presented unto us, to the work whereunto we trust the Holy Ghost hath called him.

¶ And then shall be said the Litany; save only, that after this place, *That it may please thee to illuminate all Bishops*, &c. the proper Suffrage shall be,

THAT it may please thee to bless this our brother elected, and to send thy grace upon him, that he may duly execute the office whereunto he is called, to the edifying of thy Church, and to the honor, praise, and glory of thy name:

Answer. *We beseech thee to hear us, good Lord.*

¶ Then shall be said this Prayer following:

O GRACIOUS Father, the giver of all good things, who by thy Holy Spirit hast appointed divers orders of ministers in thy Church; mercifully behold this thy servant now called to the work and ministry of a Bishop; and so replenish him with the truth of thy doctrine, and adorn him with innocency of life, that both by word and deed he may faithfully serve thee in this office, to the glory of thy name, and the edifying and well governing of thy Church, through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, world without end. *Amen.*

¶ Then the Presiding Bishop, sitting in his chair, shall say to him that is to be consecrated,

BROTHER, forasmuch as the holy Scriptures command that we should not be hasty in lay-

ing on hands, and admitting any person to government in the Church of Christ, which he hath purchased with no less price than the effusion of his own blood; before we admit you to this administration, we will examine you in certain articles, to the end that the congregation present may have a trial, and bear witness, how you are minded to behave yourself in the Church of God.

ARE you persuaded, that you are truly called to this ministration, according to the will of our Lord Jesus Christ, and the order of this Church?

Answer. I am so persuaded.

The Presiding Bishop.

ARE you persuaded, that the holy Scriptures contain all doctrine required as necessary for eternal salvation through faith in Jesus Christ? And are you determined, out of the same holy Scriptures, to instruct the people committed to your charge, and to teach or maintain nothing, as necessary to eternal salvation, but that which you shall be persuaded, may be concluded and proved by the same?

Answer. I am so persuaded, and determined by God's grace.

The Presiding Bishop.

WILL you then faithfully exercise yourself in the holy Scriptures, and call upon God by

prayer for the true understanding of the same; so that you may be able by them to teach and exhort with wholesome doctrine?

Answer. I will so do, by the help of God.

The Presiding Bishop.

ARE you ready, with all faithful diligence, to banish and drive away from the Church all doctrine contrary to God's word; and both privately and openly to call upon and encourage others to the same?

Answer. I am ready, the Lord being my helper.

The Presiding Bishop.

WILL you deny all ungodliness and worldly lusts, and live soberly, righteously, and godly in this present world; that you may show yourself in all things an example of good works unto others, that the adversary may be ashamed, having nothing to say against you?

Answer. I will so do, the Lord being my helper.

The Presiding Bishop.

WILL you maintain and set forward, as much as shall lie in you, quietness, love, and peace among all men; and diligently exercise such discipline, as by the authority of God's word, and by the order of this Church, is committed to you?

Answer. I will so do, by the help of God.

The Presiding Bishop.

WILL you be faithful in ordaining, sending, or laying hands upon others?

Answer. I will so be, by the help of God.

The Presiding Bishop.

WILL you show yourself gentle, and be merciful for Christ's sake?

Answer. I will so show myself, by God's help.

¶ Then the Presiding Bishop, standing up, shall say,

OUR heavenly Father, who hath given you a good will to do all these things, grant also unto you strength and power to perform the same; that he accomplishing in you the good work which he hath begun, you may be found perfect and irreprehensible at the latter day, through Jesus Christ our Lord. *Amen.*

¶ Then shall the Bishop elect put on the rest of the Episcopal habit; and, kneeling down, *Veni, Creator Spiritus*, shall be sung or said over him, the Presiding Bishop beginning, and the Bishops, with others that are present, answering by verses as followeth:

COME, Holy Ghost, our souls inspire,
And lighten with celestial fire:
Thou the anointing Spirit art,
Who dost thy sevenfold gifts impart:
Thy blessed unction from above,
Is comfort, life, and fire of love,
And strengthen with perpetual light
The dulness of our blinded sight:
Anoint and cheer our soiled face
With the abundance of thy grace:

Keep far our foes, give peace at home,
Where thou art guide, no ill can come.
Teach us to know the Father, Son,
And thee, of both to be but one:
That through the ages all along
This may be our endless song;
Praise to thy eternal merit,
Father, Son, and Holy Spirit.

¶ That ended, the Presiding Bishop shall say,

Lord, hear our prayer;
Answer. And let our cry come unto thee.

Presiding Bishop. Let us pray.

O MOST merciful Father, who of thine infinite goodness hast given thy beloved Son Jesus Christ, to be our Redeemer, and the author of everlasting life; who, after that he had ascended into heaven, poured down his gifts abundantly upon men, making some Apostles, some Prophets, some Evangelists, some Pastors and Doctors, to the edifying and making perfect his Church; grant, we beseech thee, to this thy servant such grace, that he may evermore be ready to spread abroad thy Gospel, the glad tidings of reconciliation with thee; and use the authority given him, not to destruction, but to salvation: not to hurt, but to help: so that as a wise and faithful servant he may at last be received into everlasting joy, through Jesus Christ our Lord, who, with thee and the Holy Ghost, liveth and reigneth, world without end. *Amen.*

¶ Then the Presiding Bishop, and Bishops present, shall lay their hands upon the head of the elected Bishop kneeling before them, the Presiding Bishop saying,

RECEIVE the Holy Ghost for the office and work of a Bishop in the Church of God, now committed unto thee by the imposition of our hands: In the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

¶ Then the Presiding Bishop shall deliver him the Bible, saying,

GIVE heed unto reading, exhortation, and doctrine; think upon the things contained in this book; be diligent in them, that the increase coming thereby may be manifest unto all men; for by so doing thou shalt both save thyself and them that hear thee. Be to the flock of Christ a shepherd, not a wolf; feed them, devour them not: hold up the weak, heal the sick, bind up the broken, bring again the outcasts, seek the lost. Be so merciful, that you be not too remiss; so minister discipline, that you forget not mercy; that when the Chief Shepherd shall appear, you may receive the never-fading crown of glory, through Jesus Christ our Lord. *Amen.*

¶ And for the last Collect, immediately before the Benediction, shall be said this Prayer:

MOST merciful Father, we beseech thee to send down upon this thy servant thy heavenly blessing; and so endue him with thy holy Spirit, that he preaching thy word, may not only be earnest to reprove, beseech, and rebuke with all

patience and doctrine; but also may be to such as believe, a wholesome example in word, in conversation, in love, in faith, in chastity, and in purity; that faithfully fulfilling his course, at the latter day he may receive the crown of righteousness laid up by the Lord, the righteous Judge, who liveth and reigneth with the Father and the Holy Ghost, world without end. *Amen.*

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the blessing of God Almighty, of the Father, the Son, and of the Holy Ghost, be amongst you, and remain with you always. *Amen.*

¶ The chief Priest of the Church, in each diocess, sovereignty, or state, being the oldest by adoption or ordination, may act as Bishop, and perform duties, as such, until a Bishop be regularly chosen and consecrated.

THE FORM OF

Consecration of a Church or Chapel.

¶ The officiating Priest is to be received at the entrance of the Church or Chapel by the Church-wardens and Vestrymen, or some other persons appointed for that purpose. The officiating Priest and the Clergy who are present, shall go up the aisle of the Church or Chapel, to the Communion Table, repeating the 24th Psalm alternately, the officiating priest one verse, and the Clergy another.

Psalm xxiv.

THE earth is the Lord's and all that therein is: the compass of the world, and they that dwell therein.

2 For he hath founded it upon the seas, and prepared it upon the floods.

3 Who shall ascend into the hill of the Lord, or who shall rise up in his holy place?

4 Even he that hath clean hands and a pure heart; and that hath not lift up his mind unto vanity, nor sworn to deceive his neighbor.

5 He shall receive the blessing from the Lord, and righteousness from the God of his salvation.

6 This is the generation of them that seek him; even of them that seek thy face, O Jacob.

7 Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors: and the King of glory shall come in.

8 Who is the King of glory? It is the Lord strong and mighty, even the Lord mighty in battle.

9 Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors: and the King of glory shall come in.

10 Who is the King of glory? Even the Lord of hosts, he is the King of glory.

¶ The officiating Priest shall go within the rails, with such of the Clergy as can be there accommodated. The officiating Priest, sitting in his chair, shall have the instruments of donation and endowment, if there be any presented to him, and then standing up, and turning to the Congregation, shall say,

DEARLY beloved in the Lord; forasmuch as devout and holy men, as well under the Law as under the Gospel, moved either by the express command of God, or by the secret inspiration of the blessed Spirit, and acting agreeably to their own reason and sense of the natural decency of things, have erected houses for the public worship of God, and separated them from all unhallowed, worldly, and common uses, in order to fill men's minds with greater reverence for his glorious majesty, and affect their hearts with more devotion and humility in his service; which pious works have been approved of and graciously accepted by our Heavenly Father: Let us not doubt but that he will also favorably approve our

godly purpose of setting apart this place in solemn manner, for the performance of the several offices of religious worship, and let us faithfully and devoutly beg his blessing on this our undertaking.

¶ Then the officiating Priest, kneeling, shall say the following Prayer:

O FATHER in heaven, mighty in power and of great majesty, whom the world cannot contain, much less the walls of temples made with hands; and who yet hast been graciously pleased to promise thy especial presence, wherever two or three of thy faithful servants shall assemble in thy name to offer up their praises and supplications unto thee; vouchsafe, O Lord, to be present with us, who are here gathered together with all humility and readiness of heart, to consecrate this place to the honor of thy great name; separating it henceforth from all unhallowed, ordinary, and common uses, and dedicating it to thy service, for reading thy holy word, for celebrating thy holy sacraments, for offering to thy glorious majesty the sacrifices of prayer and thanksgiving, for blessing thy people in thy name, and for the performance of all other holy offices: accept, O Lord, this service at our hands, and bless it with such success as may tend most to thy glory, and the furtherance of our happiness both temporal and spiritual, through Jesus Christ our blessed Lord and Saviour. *Amen.*

¶ After this the officiating Priest shall stand up, and turning his face toward the Congregation, shall say,

REGARD, O Lord, the supplications of thy servants, and grant that whosoever shall be dedicated to thee in this house by baptism, may be sanctified by the Holy Ghost, and received as a living member of Christ's Church, and may ever remain in the number of thy faithful children. *Amen.*

Grant, O Lord, that they who at this place shall in their own persons renew the promises and vows which they made, or which were made for them by their sureties at their baptism, and thereupon shall be confirmed, may receive such a measure of thy holy Spirit, that they may be enabled faithfully to fulfil the same, and grow in grace unto their lives' end. *Amen.*

Grant, O Lord, that whosoever shall receive in this place the blessed sacrament of Christ, may come to that holy ordinance with faith, charity, and true repentance; and being filled with thy grace and heavenly benediction, may, to their great and endless comfort, obtain remission of their sins, and all other benefits of his passion. *Amen.*

Grant, O Lord, that by thy holy word which shall be read and preached in this place, and by thy Holy Spirit grafting it inwardly in the heart, the hearers thereof may both perceive and know what things they ought to do, and may have power and strength to fulfil the same. *Amen.*

Grant, O Lord, that whosoever shall be joined

together in this place in the holy estate of matrimony, may faithfully perform and keep the vow and covenant between them made, and may remain in perfect love together unto their lives' end. *Amen.*

Grant, we beseech thee, blessed Lord, that whosoever shall draw near to thee in this place, to give thee thanks for the benefits which they have received at thy hands, to set forth thy most worthy praise, to confess their sins unto thee, and to ask such things as are requisite and necessary as well for the body as for the soul, may do it with such steadiness of faith, and with such seriousness, affection, and devotion of mind, that thou mayest accept their bounden duty and service, and vouchsafe to give whatever in thy infinite wisdom thou shalt see to be most expedient for them: all which we beg for Jesus Christ's sake our most blessed Lord and Saviour. *Amen.*

¶ Then the officiating Priest, sitting in his chair, the sentence of the Consecration is to be read by some person appointed by him, and then laid by him upon the Communion table, — after which the officiating Priest shall say,

BLESSED be thy name, O Lord, that it hath pleased thee to put it into the hearts of thy servants, to appropriate and devote this house to thy honor and worship; and grant that all who shall enjoy the benefit of this pious work, may show forth their thankfulness, by making a right use of it, to the glory of thy blessed name, through Jesus Christ our Lord. *Amen.*

¶ The following shall be the Collect, Epistle, and Gospel for the occasion.

THE COLLECT.

O MOST glorious Lord, we acknowledge that we are not worthy to offer unto thee any thing belonging unto us; yet we beseech thee in thy great goodness, graciously to accept the dedication of this place to thy service, and to prosper this our undertaking; receive the prayers and intercessions of all those thy servants, who shall call upon thee in this house; and give them grace to prepare their hearts to serve thee with reverence and godly fear; that so approaching thy sanctuary with lowliness and devotion, and coming before thee with clean thoughts and pure hearts, with bodies undefiled, and minds sanctified, they may always perform a service acceptable to thee, through Jesus Christ our Lord. *Amen.*

THE EPISTLE. 2 Cor. vi. 14 to 17.

BE ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? For ye are the temple of the living God: as God hath said, I will dwell in them and walk in them, and I will be their God, and they shall be my people.

THE GOSPEL. St. John ii. 13.

AND the Jews' Passover was at hand, and Jesus went up to Jerusalem, and found in the temple those that sold oxen, and sheep, and doves, and the changers of money sitting: and when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen, and poured out the changers' money, and overthrew the tables, and said unto them that sold doves, Take these things hence; make not my Father's house a house of merchandise.

¶ Then shall be sung an appropriate Psalm or Hymn.

¶ Here shall follow the Sermon.

¶ After the Sermon the officiating Priest shall say the following Prayer, and then the final blessing.

BLESSED be thy name, O Lord God, for that it hath pleased thee to have thy habitation among the sons of men, and to dwell in the midst of the assembly of the saints upon the earth; bless, we beseech thee, the religious performance of this day, and grant that in this place now set apart to thy service, thy holy name may be worshipped in truth and purity through all generations, through Jesus Christ our Lord. *Amen.*

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord; and the blessing of God

Almighty, of the Father, the Son, and of the Holy Ghost, be amongst you, and remain with you always. *Amen.*

A Prayer

TO BE USED

AT MEETINGS OF THE HOLY COUNCIL OR CONCLAVE OF THE CHURCH.

O GRACIOUS Father in heaven, who by thy Holy Spirit didst preside in the councils of the blessed Apostles, and hast promised, through thy Son Jesus Christ, to be with thy Church to the end of the world; we beseech thee to be present with the council of thy Church here assembled in thy name and presence. Save them from all error, ignorance, pride, and prejudice; and of thy great mercy vouchsafe, we beseech thee, so to direct, sanctify, and govern us in our present work, by the mighty power of the Holy Ghost, that the comfortable Gospel of Christ may be truly preached, truly received, and truly followed, in all places, to the breaking down of the kingdom of sin and death; till at length the whole of thy dispersed sheep, being gathered into one fold, shall become partakers of everlasting life, through the merits and death of Jesus Christ our Saviour. *Amen.*

¶ The Holy Council is a body of faithful men assembled in conclave by a call of its presiding officer, the Chief Priest, or head of the Church. It is the great Almoner of the Pious and Faithful, for the distribution of their funds with deliberation and judgment.

¶ The Holy Council is the supreme Ecclesiastic Court, and Court of Appeals, and the whole body of the Priesthood is bound to obey its authority. The Council consists of a number not less than forty, nor more than eighty, and upon the members of it are hinged and turn all the temporalities of the Church. The Council appoints its own officers, elects its own members, fills all vacancies in the Priesthood, and its Primate is the Head of the Church. No order of Council is valid without his sanction.

¶ Subsidiary Councils, called "Chapters," organized in any diocess, sovereignty, or state, are all secondary to, and under the control of, the Holy Council.

¶ Four Sundays in every year are set apart by the Ministers of Parishes and Churches, under order from the Holy Council, for collections and contributions for the use of the Council.

¶ Donations made to the Holy Council, and Funds established for Christian purposes, will be under their guardianship and trust.

¶ All petitions to the Holy Council must first pass through and be sanctioned by a Chapter, or subsidiary Council. And applications for assistance and support from aged, infirm, or unemployed Priests, or other officers of the Church, must, in like manner, be approved and forwarded by a Chapter, before they can be acted on by the Council.

AN OFFICE

OF

Institution of Ministers

INTO

PARISHES OR CHURCHES.

¶ **In the case of a Minister to be instituted in a State or Diocess where there is no Bishop, the oldest Priest by adoption or ordination, who is present, shall be appointed and act as Institutor, as follows:**

¶ The day being appointed for the new incumbent's Institution, at the usual hour of Morning Prayer, the Institutor, attended by the new incumbent, and one or more presbyters appointed for that purpose, shall enter the church. Then, all the clergy present standing without the rails of the altar, except the officiating Priest, who shall go into the desk; the Wardens, (or, in case of their necessary absence, two members of the Vestry,) standing on the right and left of the altar, without the rails: the senior Warden, (or the member of the Vestry supplying his place,) holding the keys of the church in his hand, in open view, the officiating Priest shall read Morning Prayer.

¶ Morning Prayer ended, the Priest who acts as the Institutor, standing within the rails of the altar, shall say,

DEARLY beloved in the Lord, we have assembled for the purpose of instituting the Rev. *A. B.* into this parish [or church] as Priest and

Rector [*or* Associated Rector, *or* Assistant Minister] of the same: and we are possessed of your vote that he has been so elected; as also of the prescribed Letter of Institution. But if any of you can show just cause why he may not be instituted, we proceed no further, because we would not that an unworthy person should minister among you.

¶ If any objection be offered, the Priest who acts as the Institutor shall judge whether it afford just cause to suspend the service. No objection being offered, or the Priest who acts as the Institutor choosing to go on with the service, he shall next read the Letter of Institution from the Holy Council; and then shall the senior Warden (or the member of the Vestry supplying his place) present the keys of the church to the new incumbent, saying,

IN name and behalf of parish [*or* church], I do receive and acknowledge you, the Rev. *A. B.* as Priest and Rector [*or* Associated Rector, *or* Assistant Minister] of the same, and in token thereof, give into your hands the keys of this Church.

¶ Then the new incumbent shall say,

I, A. B., receive these keys of the house of God at your hands, as the pledges of my institution, and of your parochial recognition, and promise to be a faithful shepherd over you, in the name of the Father, and of the Son, and of the Holy Ghost.

¶ Here the Instituting Minister shall begin the office.

Min. The Lord be with you.
Ans. And with thy spirit.

Let us pray.

DIRECT us, O Lord, in all our doings, with thy most gracious favor, and further us with thy continual help, that in all our works begun, continued, and ended in thee, we may glorify thy holy name, and finally by thy mercy obtain everlasting life, through Jesus Christ our Lord: who hath taught us to pray unto thee, O Heavenly Father, in his prevailing name and words:

Our Father, who art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done on earth as it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil: For thine is the Kingdom, and the Power, and the Glory, for ever and ever. *Amen.*

¶ Then shall the Priest who acts as the Institutor receive the incumbent within the rails of the altar, and present him the Bible, Book of Common Prayer, and Book of Parochial Records, saying as follows:

RECEIVE these books; and let them be the rule of thy conduct in dispensing the divine word, in leading the devotions of the people, and in exercising the discipline of the Church; and be thou in all things a pattern to the flock committed to thy care.

¶ Then shall be said or sung the following Anthem:

Laudate Nomen.

O PRAISE the Lord, laud ye the name of the Lord: Praise it, O ye servants of the Lord.

2 Ye that stand in the house of the Lord; in the courts of the house of our God.

3 O praise the Lord, for the Lord is gracious: O sing praises unto his name, for it is lovely.

4 The Lord is gracious and merciful, long-suffering, and of great goodness.

5 The Lord is loving unto every man; and his mercy is over all his works.

6 All thy works praise thee, O Lord; and thy saints give thanks unto thee.

7 He healeth those that are broken in heart; and giveth medicine to heal their sickness.

8 The Lord's delight is in them that fear him, and put their trust in his mercy.

9 For he hath made fast the bars of thy gates; and hath blessed thy children within thee.

10 He maketh peace in thy borders; and filleth thee with the flour of wheat.

11 He is our God, even the God of whom cometh salvation; God is the Lord by whom we escape death.

12 O God, wonderful art thou in thy holy places, even the God of Israel; he will give strength and power unto his people. Blessed be God.

Glory be to the Father, and to the Son, and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be, world without end.

Min. The Law was given by Moses.

Peop. But grace and truth came by Jesus Christ. *Amen.*

Let us pray.

MOST gracious Father, the giver of all good and perfect gifts, who of thy wise providence hast appointed divers Orders in thy Church; give thy grace, we beseech thee, to thy servant, to whom the charge of this congregation is now committed; and so replenish him with the truth of thy doctrine, and endue him with innocency of life, that he may faithfully serve before thee, to the glory of thy great name, and the benefit of thy holy Church, through Jesus Christ, our Mediator and Redeemer. *Amen.*

O HOLY Jesus, who hast purchased to thyself a universal Church, and hast promised to be with thy ministers to the end of the world; be graciously pleased to bless the ministry and service of him, who is now appointed to offer the sacrifices of prayer and praise to thee in this house, which is called by thy name. May the words of his mouth, and the meditation of his heart be always acceptable in thy sight, O Lord, our strength and our Redeemer. *Amen.*

O GLORIOUS Holy Ghost, sanctifier of the faithful, visit, we pray thee, this congregation with thy love and favor; enlighten their minds

more and more with the light of the everlasting Gospel; graft in their hearts a love of the truth; increase in them true religion; nourish them with all goodness; and of thy great mercy keep them in the same, O blessed Spirit, whom with the Father, and the Son together we worship and glorify world without end. *Amen.*

BENEDICTION.

THE God of peace, who brought again from the dead our Lord Jesus Christ, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. *Amen.*

¶ Then shall the instituted Minister kneel at the altar to present his supplication for himself — in this form:

O LORD my God! I am not worthy that thou shouldest come under my roof; yet thou hast honored thy servant with appointing him to stand in thy house, and to serve at thy holy altar. To thee and to thy service I devote myself, soul, body, and spirit — with all their powers and faculties. Fill my memory with the words of thy law; enlighten my understanding with the illumination of the Holy Ghost; and may all the wishes and desires of my will centre in what thou hast commanded. And, to make me instrumental in promoting the salvation of the people now committed to my charge, grant that I may

faithfully administer thy holy sacraments, and by my life and doctrine set forth thy true and lively word. Be ever with me in the performance of all the duties of my ministry: in prayer, to quicken my devotion; in praises, to heighten my love and gratitude; and in preaching, to give a readiness of thought and expression suitable to the clearness and excellency of thy holy word. Grant this for the sake of Jesus Christ thy Son our Saviour.

¶ The instituted Minister, standing up, shall say,

The Lord be with you.
Ans. And with thy spirit.

Let us pray.

O HEAVENLY Father, who hast built thy church upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone, grant that by the operation of the Holy Ghost, all Christians may be so joined together in unity of spirit, and in the bond of peace, that they may be a holy temple acceptable unto thee. And especially to this congregation present, give the abundance of thy grace; that with one heart, they may desire the prosperity of thy holy apostolic Church, and with one mouth, may profess the faith once delivered to the saints. Defend them from sin; let not the foot of pride come nigh to hurt them, nor the hand of the ungodly to cast them down. And grant that the

course of this world may be so peaceably ordered by thy governance, that thy Church may joyfully serve thee in all godly quietness; that so they may walk in the ways of truth and peace, and at last be numbered with thy saints in glory everlasting, through thy merits, O blessed Jesus, thou gracious Bishop and Shepherd of our souls, who art with the Father and the Holy Ghost, world without end. *Amen.*

¶ Then shall follow the Sermon: and after that the instituted Minister shall read the Altar Service; and after the Benediction (which he shall always pronounce) the Wardens and Vestry and others shall salute and welcome him, bidding him God speed.

Selections

OF

PSALMS AND HYMNS,

FOR THE USE OF THE

APOSTOLIC CATHOLIC

OR UNIVERSAL

CHURCH OF CHRIST.

37 *

Psalms and Hymns.

I.

The Books of Scripture. Ps. 19.

YE Christian lands, rejoice!
Here God reveals his word;
We are not left to nature's voice
To bid us know the Lord.

2 His statutes and commands
Are set before our eyes:
He puts his gospel in our hands,
Where our salvation lies.

3 While of thy works I sing,
Thy glory to proclaim,
Accept the praise, my God, my King,
In my Redeemer's name.

II.

The Books of Nature and Scripture. Ps. 19.

THE heavens declare thy glory, Lord!
In every clime thy wisdom shines;
But, when our eyes behold thy word,
We read thy name in fairer lines.

2 Nor shall thy spreading gospel rest
Till through the world thy truth has run;
Till Christ has all the nations blest,
That see the light or feel the sun.

3 Great sun of Righteousness, arise,
Bless the dark world with heavenly light;
Thy gospel makes the simple wise;
Thy laws are pure, thy judgments right.

4 Thy noblest wonders here we view,
In souls renewed, and sins forgiven:
Lord, cleanse my sins, my soul renew,
And make thy word my guide to heaven.

III.

God's perfect Law. Ps. 19.

GOD'S perfect law converts the soul,
Reclaims from false desires;
With sacred wisdom his sure word
The ignorant inspires.

2 His perfect worship here is fixed,
On sure foundations laid;
His equal laws are in the scales
Of truth and justice weighed.

3 But what frail man observes how oft
He does from virtue fall?
O, cleanse me from my secret faults,
Thou God, that knowest them all!

IV.

Prophecy and Inspiration.

'T WAS by an order from the Lord,
The ancient prophets spoke his word;
His spirit did their tongues inspire,
And warmed their hearts with heavenly fire.

2 The works and wonders which they wrought,
Confirmed the messages they brought;
The prophet's pen succeeds his breath,
To save the holy words from death.

3 Great God! mine eyes with pleasure look
On the dear volume of thy book;
There my Redeemer's face I see,
And read his name who died for me.

4 Let the false raptures of the mind
Be lost, and vanished in the wind;
Here I can fix my hope secure;
This is thy word, and must endure.

V.

Cheerful Worship.

HERE in this place of prayer,
Let hearts in union meet;
Come cast the load you each may bear,
Low at the Saviour's feet.

2 Come ye who love the Lord!
And let your joys be known;
Join in the song with sweet accord,
And thus surround his throne.

3 Let sorrows of the mind
Be banished from this place!
Religion never was designed
To make our pleasures less.

4 For holy men have found
That heaven begins below;
Celestial fruits, on earthly ground,
From faith and hope may grow.

5 Then let our sorrows cease,
And every tear be dry;
We 're travelling through the paths of peace
To fairer worlds on high.

VI.

Message of John the Baptist.

JOHN was the prophet of the Lord,
To go before his face;
The herald which the Prince of Peace
Sent to prepare his ways.

2 He makes the great salvation known,
He speaks of pardoned sins;
While grace divine, and heavenly love,
In its own glory shines.

3 "Behold the Lamb of God," he cries,
"That takes our guilt away:
I saw the Spirit o'er his head
On his baptizing day.

4 "The heathen realms with Israel's land
Shall join in sweet accord;
And all that's born of man shall see
The glory of the Lord.

5 "Behold the Morning Star arise,
Ye that in darkness sit;
He marks the path that leads to peace,
And guides our doubtful feet."

VII.

Christ's Message.

HARK the glad sound! the Saviour comes!
The Saviour promised long!
Let every heart prepare a throne,
And every voice a song.

2 On him the Spirit, largely poured,
Exerts its sacred fire;
Wisdom and might, and zeal and love,
His holy breast inspire.

3 He comes, the broken heart to bind,
The bleeding soul to cure;
And with the treasure of his grace
Enrich the humble poor.

4 Our glad hosannas, Prince of Peace,
Thy welcome shall proclaim;
And heaven's eternal arches ring
With the beloved name.

VIII.

Christ's Kingdom among the Gentiles. Ps. 72.

JESUS shall reign where'er the sun
Does his successive journeys run:
His kingdom stretch from shore to shore,
Till moons shall wax and wane no more.

2 For him shall endless prayer be made,
And praises throng to crown his head;
His name, like sweet perfume, shall rise
With every morning sacrifice.

3 People and realms of every tongue
Dwell on his love with sweetest song;
And infant voices shall proclaim
Their early blessings on his name.

4 Blessings abound where'er he reigns;
The prisoner leaps to loose his chains,
The weary find eternal rest,
And all the sons of want are blest.

5 Let every creature rise and bring
Peculiar honors to our King;
Angels descend with songs again,
And earth repeat the long amen.

IX.

Behold the Man!

BEHOLD the man! how glorious he!
Before his foes he stands unawed,
And, without wrong or blasphemy,
He claims to be the Son of God.

2 Behold the man! by all condemned,
Assaulted by a host of foes;
His person and his claims contemned,
A man of sufferings and of woes.

3 Behold the man! so weak he seems,
His awful word inspires no fear;
But soon must he who now blasphemes,
Before his judgment seat appear.

4 Behold the man! though scorned below,
He bears the greatest name above;
The angels at his footstool bow,
And all his royal claims approve.

X.

Christ's Submission to his Father's Will.

"FATHER divine," the Saviour cried,
While horrors pressed on every side,
And prostrate on the ground he lay,
"Remove this bitter cup away.

2 "But if these pangs must still be borne,
Or helpless man be left forlorn,
I bow my soul before thy throne,
And say, Thy will, not mine, be done."

XI.

Hope of Heaven by Christ's Resurrection.

BLEST be the ever gracious God,
The Father of our Lord;
Be his abounding mercy praised,
His majesty adored.

2 When from the dead he raised his Son,
And called him to the sky,
He gave our souls a lively hope
That they should never die.

3 What though the frame of man require
Our flesh to see the dust,
Yet as the Lord our Saviour rose,
So all his followers must.

4 There 's an inherit[illegible] divine
Reserved again[illegible] day,
'Tis uncorrupted, [illegible]filed,
And cannot wast[illegible]way.

XII.

Example of Christ.

BEHOLD where, in a mortal form,
Appears each grace divine;
The virtues all in Jesus met,
With mildest radiance shine.

2 Amist keen reproach and cruel scorn,
Patient and meek he stood:
His foes, ungrateful, sought his life;
He labored for their good.

3 In the last hour of deep distress,
Before his Father's throne,
With soul resigned he bowed and said,
"Thy will, not mine, be done!"

4 Be Christ our pattern and our guide!
His image may we bear!
O may we tread his holy steps,
His joy and glory share!

XIII.

Example of Christ.

WHENE'ER our angry passions rise,
And tempt our thoughts or tongues to strife,
On Jesus let us fix our eyes,
Bright pattern of the Christian life!

2 O how benevolent and kind!
How mild! how ready to forgive!
Be his the temper of our mind,
And his the rules by which we live.

3 To do his heavenly Father's will,
Was his employment and delight;
Humility and holy zeal
Shone through his life divinely bright!

4 Dispensing good where'er he came,
The labors of his life were love:
If then we love the Saviour's name,
Let his divine example move.

XIV.

The Example of Jesus Christ.

MY great Redeemer and my Lord,
I read my duty in thy word;
But in thy life the law appears,
Drawn out in living characters.

2 Such was thy truth, and such thy zeal,
Such deference to thy Father's will,
Such love, and meekness so divine,
I would transcribe, and make them mine.

3 Cold mountains and the midnight air,
Witnessed the fervor of thy prayer;
The desert thy temptations knew,
Thy conflict, and thy victory too.

4 Be thou my pattern; may I bear
More of thy gracious image here;
Then God, the Judge, shall own my name
Amongst the followers of the Lamb.

XV.

Jesus Teaching the People.

HOW sweetly flowed the gospel's sound
From lips of gentleness and grace,
When listening thousands gathered round,
And joy and reverence filled the place.

2 From heaven he came, of heaven he spoke,
To heaven he led his followers' way:
Dark clouds of gloomy night he broke,
Unveiling an immortal day.

3 "Come, wanderers, to my Father's home,
Come, all ye weary ones, and rest!"
Yes, sacred teacher, we will come,
Obey thee, love thee, and be blest.

4 Decay, then, tenements of dust!
Pillars of earthly pride, decay!
A nobler mansion waits the just,
And Jesus has prepared the way.

XVI.

The Coming of the Spirit.

LET songs of praises fill the sky!
Christ, our ascended Lord,
Sends down the Spirit from on high,
According to his word.

2 The Spirit by his heavenly breath,
New life creates within;
He quickens sinners from the death
Of trespasses and sins.

3 The things of God the Spirit takes
And shows them unto men;
The contrite soul his temple makes,
God's image stamps again.

4 Come, Holy Spirit, from above,
With thy celestial fire;
Come, and with flames of zeal and love
Our hearts and tongues inspire.

XVII.

Sinai and Zion.

THE law by Moses came:
But peace and truth and love
Were brought by Christ, a nobler name,
Descending from above.

2 Amidst the house of God
Their different works were done;
Moses a faithful servant stood,
But Christ a faithful Son.

3 Then to his new commands
Be strict obedience paid;
O'er all his Father's house he stands
The sovereign and the head.

XVIII.

The Cross of Christ.

IN the cross of Christ I glory,
Towering o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime.

2 When the woes of life o'ertake me,
Hopes deceive and fears annoy,
Never shall the cross forsake me;
Lo! it glows with peace and joy.

3 When the sun of bliss is beaming
Light and love upon my way,
From the cross the radiance streaming
Adds more lustre to the day.

4 Bane and blessing, pain and pleasure,
By the cross are sanctified;
Peace is there that knows no measure,
Joys that through all time abide.

5 In the cross of Christ I glory,
Towering o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime.

XIX.

"Faith without Works."

AS body when the soul has fled,
As barren trees, decayed and dead,
Is faith; a hopeless, lifeless thing,
If not of righteous deeds the spring.

2 One cup of healing oil and wine,
One tear-drop shed on mercy's shrine,
Is thrice more grateful, Lord, to thee,
Than lifted eye or bended knee.

3 To doers only of the word,
Propitious is the righteous Lord;
He hears their cries, accepts their prayers,
And heals their wounds, and soothes their cares.

4 In true and genuine faith, we trace
The source of every Christian grace;
Within the pious heart it plays,
A living fount of joy and praise.

5 Kind deeds of peace and love, betray
Where'er the stream has found its way;
But where these spring not rich and fair,
The stream has never wandered there.

XX.

"Again, I say — Watch!"

YE servants of the Lord,
Each in his office wait,
Observant of his heavenly word,
And watchful at his gate.

2 Let all your lamps be bright,
And trim the golden flame;
Gird up your loins, as in his sight,
For awful is his name.

3 Watch, — 't is your Lord's command;
And while we speak, he 's near;
Mark the first signal of his hand,
And ready all ap ar.

4 O, happy servant he.
In such a posture ound!
He shall his Lord w h rapture see,
And be with hono crowned.

XXI.

Private Judgment and Accountability.

IMPOSTURE shrinks from light
And dreads the curious eye;
But sacred truths the test invite,
They bid us search and try.

2 O may we still maintain
A meek, inquiring mind;
Assured we shall not search in vain,
But hidden treasures find.

3 With understanding blest,
Created to be free,
Our faith on man we dare not rest
Subject to none but thee.

4 Lord, give the light we need;
With soundest knowledge fill;
From noxious error guard our creed,
From prejudice our will.

5 The truth thou shalt impart,
May we with firmness own;
Abhorring each evasive art,
And fearing thee alone.

XXII.

Christian Unity.

LET party names no more
The Christian world o'erspread;
Gentile and Jew, and bond and free,
Are one in Christ their head.

2 Among the good on earth
Let mutual love be found;
Heirs of the same inheritance,
With mutual blessings crowned.

3 Let envy and ill-will
Be banished far away;
Those should in holy friendship dwell,
Who the same Lord obey.

4 Thus will the church below
Resemble that above;
Where streams of pleasure always flow
And every heart is love.

XXIII.

Wisdom and Virtue sought.

SUPREME and universal light!
Fountain of reason! judge of right!
Parent of good! whose blessings flow
On all above, and all below:

2 Assist us, Lord, to act, to be,
What nature and thy laws decree,
Worthy that intellectual flame,
Which from thy breathing spirit came.

3 Our moral freedom to maintain,
Bid passion serve, and reason reign,
Self-poised and independent still
On this world's varying good or ill.

4 No slave to profit, shame, or fear,
O may our steadfast bosoms bear
The stamp of heaven, an upright heart,
Above the mean disguise of art!

5 May our expanded souls disclaim
The narrow view, the selfish aim;
But with a Christian zeal embrace
Whate'er is friendly to our race.

6 O Father! grace and virtue grant;
No more we wish, no more we want:
To know, to serve thee, and to love,
Is peace below, — is bliss above.

XXIV.

The Charms of Virtue.

ALL earthly charms, however dear,
Howe'er they please the eye or ear,

Will quickly fade and fly;
Of earthly glory faint the blaze,
And soon the transitory rays
In endless darkness die.

2 The nobler beauties of the just
Shall never moulder in the dust,
Or know a sad decay;
Their honors time and death defy,
And round the throne of heaven on high
Beam everlasting day.

XXV.

The Good happy. Ps. 1.

HOW blest is he, who ne'er consents
By ill advice to walk;
Nor stands in sinners' ways, nor sits
Where men profanely talk:

2 But makes the perfect law of God
His business and delight;
Devoutly reads therein by day,
And meditates by night.

3 Like some fair tree, which fed by streams,
With timely fruit does bend,
He still shall flourish, and success
All his designs attend.

4 For God approves the just man's ways,
To happiness they tend;
But sinners, and the paths they tread,
Shall both in ruin end.

XXVI.

Character of a Good Man. Ps. 15.

LORD, who's the happy man, that may
To thy blest courts repair;
Not stranger like, to visit them,
But to inhabit there?

2 'Tis he, whose every thought and deed
By rules of virtue moves;
Whose generous tongue disdains to speak
The thing his heart disproves.

3 Who never did a slander forge,
His neighbor's fame to wound,
Nor hearken to a false report,
By malice whispered round.

4 Who to his plighted vows and trust
Has ever firmly stood;
And though he promise to his loss,
He makes his promise good.

5 The man who by this steady course
Has happiness ensured,
When earth's foundations shake, shall stand,
By Providence secured.

XXVII.

Charitable Judgment.

ALL-SEEING God! 't is thine to know,
The springs whence wrong opinions flow;
To judge from principles within,
When frailty errs, and when we sin.

2 Who among men, great Lord of all,
Thy servant to his bar shall call?
Judge him, for modes of faith, thy foe,
And doom him to the realms of woe?

3 Who with another's eye can read?
Or worship by another's creed?
Trusting thy grace, we form our own,
And bow to thy commands alone.

4 If wrong, correct; accept, if right;
While faithful, we improve our light,
Condemning none, but zealous still
To learn and follow all thy will.

XXVIII.

Love to God and our Neighbor.

THUS saith the first, the great command,
"Let all thy inward powers unite
To love thy Maker and thy God
With utmost vigor and delight.

2 "Then shall thy neighbor next in place
Share thine affections and esteem;
And let thy kindness to thyself
Measure and rule thy love to him."

3 This is the sense that Moses spoke;
This did the prophets preach and prove;
For want of this the law is broke,
And the whole law's fulfilled by love.

XXIX.

True and False Zeal.

ZEAL is that pure and heavenly flame
The fire of love supplies;
While that which often bears the name,
Is self, in a disguise.

2 True zeal is merciful and mild,
Can pity and forbear;
The false is headstrong, fierce, and wild,
And breathes revenge and war.

3 While zeal for truth the Christian warms,
He knows the worth of peace;
But self contends for names and forms,
Its party to increase.

4 Self may its poor reward obtain,
And be applauded here;
But zeal the best applause will gain
When Jesus shall appear.

5 O God, the idol self dethrone,
And from our hearts remove;
And let no zeal by us be shown,
But that which springs from love.

XXX.

The Mercy Seat.

FAR from mortal cares retreating,
Sordid hopes and fond desires,
Here, our willing footsteps meeting,
Every heart to heaven aspires.

From the Fount of glory beaming,
Light celestial cheers our eyes;
Mercy from above proclaiming
Peace and pardon from the skies.

2 Who may share this great salvation? —
Every pure and humble mind;
Every kindred tongue and nation,
From the dross of guilt refined;
Blessings all around bestowing,
God withholds his care from none;
Grace and mercy ever flowing
From the fountain of his throne.

3 Every stain of guilt abhorring,
Firm and bold in virtue's cause,
Still thy providence adoring,
Faithful subjects to thy laws,
Lord! with favor still attend us,
Bless us with thy wondrous love;
Thou, our sun and shield, defend us;
All our hope is from above.

XXXI.

Homage and Devotion.

WITH sacred joy we lift our eyes
To those bright realms above,
That glorious temple in the skies,
Where dwells eternal love.

2 Thee we adore; and, Lord, to thee
Our filial duty pay:
Thy service, unconstrained and free,
Conducts to endless day.

3 While in thy house of prayer we kneel
With trust and holy fear,
Thy mercy and thy truth reveal,
And lend a gracious ear.

4 With fervor teach our hearts to pray,
And tune our lips to sing;
Nor from thy presence cast away
The sacrifice we bring.

XXXII.

The day of Rest. Ps. 92.

SWEET is the task, O Lord,
Thy glorious acts to sing,
To praise thy name, and hear thy word,
And grateful offerings bring.

2 Sweet at the dawning hour,
Thy boundless love to tell;
And when the night-wind shuts the flower,
Still on the theme to dwell.

3 Sweet on this day of rest,
To join in heart and voice,
With those who love and serve thee best,
And in thy name rejoice.

XXXIII.

Goodness of God. Ps. 147.

DELIGHTFUL is the task to sing
On each returning day,
The praises of our heavenly King,
And grateful homage pay.

2 He deigns each broken, contrite heart
With tender care to bind;
And comfort, hope, and grace impart
To heal the wounded mind.

3 All creatures with instinctive cry,
From God implore their food;
His bounty grants a rich supply,
And fills the earth with good.

4 Delightful is the task, O Lord!
With each returning day
Thy countless mercies to record,
And grateful homage pay.

XXXIV.

Protection of God.

NOW the shades of night are gone;
Now the morning light is come;
Lord, may we be thine to-day,
Drive the shades of sin away.

2 Fill our souls with heavenly light,
Banish doubt and clear our sight;
In thy service, Lord, to-day,
May we stand, and watch, and pray.

3 Keep our haughty passions bound;
Save us from our foes around;
Going out and coming in,
Keep us safe from every sin.

4 When our work of life is past,
O receive us then at last;
Night and sin will be no more,
When we reach the heavenly shore.

XXXV.

Protection of God.

AS every day, thy mercy spares,
Will bring its trials or its cares,
O Father, till my life shall end,
Be thou my counsellor and friend;
Teach me thy statutes all divine,
And let thy will be always mine.

2 When each day's scenes and labors close,
And wearied nature seeks repose,
With pardoning mercy, richly blest,
Guard me, my Father, while I rest:
And as each morning sun shall rise,
O lead me onward to the skies!

3 And at my life's last setting sun,
My conflicts o'er, my labours done —
Father, thine heavenly radiance shed,
To cheer and bless my dying bed:
And from death's gloom my spirit raise,
To see thy face, and sing thy praise.

XXXVI.

Safety in God. Ps. 91.

THEY who on the Lord rely,
Safely dwell though danger's nigh,
Lo, his sheltering wings are spread
O'er each faithful servant's head.

2 Vain temptation's wily snare;
Christians are Jehovah's care;
Harmless flies the shaft by day,
Or in darkness wings its way.

3 When they wake, or when they sleep,
Angel guards their vigils keep;
Death and danger may be near,
Faith and love have naught to fear.

XXXVII.

Trust and Submission.

MY God, I thank thee! may no thought
E'er deem thy chastisements severe,
But may this heart, by sorrow taught,
Calm each wild wish, each idle fear.

2 Thy mercy bids all nature bloom;
The sun shines bright, and man is gay;
Thine equal mercy spreads the gloom,
That darkens o'er his little day.

3 Full many a throb of grief and pain
Thy frail and erring child must know:
But not one prayer is breathed in vain,
Nor does one tear unheeded flow.

4 Thy various messengers employ;
Thy purposes of love fulfil;
And, 'mid the wreck of human joy,
Let kneeling faith adore thy will.

XXXVIII.

Invocation and Praise.

COME, thou Almighty King!
Help us thy name to sing;
Help us to praise!
Father all glorious,
O'er all victorious,
Come and reign over us,
Ancient of days!

2 Come, thou all gracious Lord!
By heaven and earth adored,
Our prayer attend!
Come, and thy children bless;
Give thy good word success;
Make thine own holiness
On us descend!

3 Never from us depart:
Rule thou in every heart
Hence, evermore!
Thy sovereign majesty
May we in glory see,
And to eternity
Love and adore.

XXXIX.

Earth and Heaven.

HOSANNA! Lord, thine angels cry:
Hosanna! Lord, we hear reply:
Above, beneath us, and around,
The dead and living swell the sound.

2 O Father! with protecting care
Meet us in this, thy house of prayer;
Assembled in Messiah's name,
Thy promised blessing here we claim.

3 But, chiefest, in our cleansed breast,
Eternal! let thy spirit rest;
And make our secret soul to be
A temple pure, and worthy thee.

4 So, in the last and dreadful day,
When earth and heaven shall melt away,
Thy flock, redeemed from sinful stain,
Shall swell the sound of praise again.

XL.

Holiness.

THE Lord is in his holy place,
And from his throne on high,
He looks upon the human race
With omnipresent eye.

2 He proves the righteous, marks their path;
In him the weak are strong;
But violence provokes his wrath:
The Lord abhorreth wrong.

3 The righteous Lord will take delight
Alone in righteousness;
The just are pleasing in his sight,
The humble he will bless.

XLI.

"Serve the Lord, and Rejoice."

ETERNAL POWER! whose high abode
Becomes the grandeur of a God!
Exalted far above the bounds
Where stars revolve their little rounds.

2 Thy throne is in the dazzling blaze
Where angels tremble as they gaze;
And through the heaven, thy praise is sung
By the wrapt seraph's burning tongue.

3 Lord, what shall earth and ashes do?
We would adore our Maker too;
Lo! from the dust to thee we cry,
The Great, the Holy, and the High.

4 Earth from afar hath heard thy fame,
And children learned to lisp thy name;
But the full glories of thy mind
Leave all our soaring thoughts behind.

XLII.

The Comfort of Worship.

WITHIN the temple of thy grace
We bow before our Father's face:
Thy grace and glory we adore,
And learn the wonders of thy power.

2 Here, when our spirit faints and dies,
And tears are starting to our eyes,
The sun of mercy upward springs
With healing beams beneath his wings.

3 Father! our souls would still abide
Within thy temple, near thy side;
But if our feet must hence depart,
Still keep thy dwelling in our heart.

XLIII.

Thank and Hope. Ps. 106.

O RENDER thanks to God above,
The fountain of eternal love;
Whose mercy firm through ages past
Has stood and shall for ever last.

2 Who can his mighty deeds express;
Not only vast, but numberless?
What mortal eloquence can raise
His tribute of immortal praise?

3 Happy are they, and only they,
Who from thy judgments never stray;
Who know what's right; nor only so,
But always practise what they know.

4 Extend to me that favor, Lord,
Thou to thy chosen dost afford:
When thou return'st to set them free,
Let thy salvation visit me.

5 O may I worthy prove to see
Thy saints in full prosperity;
That I the joyful choir may join,
And count thy people's triumph mine.

XLIV.

Our Maker and Preserver. Ps. 136.

TO God, the mighty Lord,
Your joyful thanks repeat;
To him due praise afford,
As good as he is great.
For God does prove
Our constant friend,
His boundless love
Shall never end.

2 God spread the ocean round
About the spacious land;
And made the rising ground
Above the waters stand.
For God does prove
Our constant friend,
His boundless love
Shall never end.

3 He does the food supply,
On which all creatures live;
To God, who reigns on high,
Eternal praises give.
For God will prove
Our constant friend,
His boundless love
Shall never end.

XLV.

Glory to God.

GLORY be to God on high,
God whose glory fills the sky;
Peace on earth to man forgiven,
Man, the well-beloved of heaven.

2 Favored mortals, raise the song;
Endless thanks to God belong;
Hearts o'erflowing with his praise,
Join the hymns your voices raise.

3 Mark the wonders of his hand;
Power, no empire can withstand;
Wisdom, angels' glorious theme;
Goodness, one eternal stream.

4 Awful Being! from thy throne
Send thy promised blessings down;
Let thy light, thy truth, thy peace,
Bid our raging passions cease.

XLVI.

Adoration.

HOLY, holy, holy Lord!
Be thy glorious name adored;
Lord, thy mercies never fail;
Hail, celestial goodness, hail!

2 Though unworthy, Lord, thine ear,
Deign our humble songs to hear,
Purer praise we hope to bring,
When around thy throne we sing.

3 There no tongue shall silent be;
All shall join in harmony;
That through heaven's capacious round
Praise to thee may ever sound.

4 Lord, thy mercies never fail;
Hail, celestial goodness, hail!
Holy, holy, holy Lord!
Be thy glorious name adored.

XLVII.

Praise due from Man.

THERE seems a voice in every gale,
A tongue in every opening flower,
Which tells, O Lord! the wondrous tale
Of thy indulgence, love, and power.

2 The birds that rise on soaring wing
Appear to hymn their Maker's praise,
And all the mingling sounds of spring
To thee a general pæan raise.

3 And nature's debt is small to mine,
Thou bad'st her being bounded be;
But — matchless proof of love divine —
Thou gav'st immortal life to me.

XLVIII.

Te Deum.

O GOD, we praise thee, and confess
That thou the only Lord
And kind and faithful Father art,
By all the earth adored.

2 To thee all angels cry aloud;
To thee the powers on high,
Both cherubim and seraphim,
Continually do cry;

3 O holy, holy, holy Lord,
Whom heavenly hosts obey,
The world is with the glory filled
Of thy majestic sway.

4 The apostles' glorious company,
And prophets crowned with light,
With all the martyrs' noble host,
Thy constant praise recite.

5 The holy church throughout the world,
O Lord, confesses thee,
That thou eternal Father art
Of boundless majesty.

XLIX.

For Preserving Grace.

TO God the only wise,
Our Maker and our King,
Let all the saints below the skies
Their humble praises bring.

2 'T is his enduring love,
His counsel and his care,
Preserves us safe from sin and death,
And every hurtful snare.

3 He will present our souls,
Unblemished and complete,
Before the glory of his face,
With joys divinely great.

4 Then all the chosen seed
Shall meet around the throne,
Shall bless the conduct of his grace,
And make his wonders known.

5 To our most gracious God
Wisdom and power belong,
Immortal crowns of majesty,
And everlasting songs.

L.

The Light of Life.

WHEN vexing thoughts within me rise,
And sore dismay'd my spirit dies;
Then He, who once vouchsafed to bear
The sickening anguish of despair,
Shall sweetly soothe, shall gently dry,
The throbbing heart, the streaming eye.

2 When sorrowing o'er some stone I bend,
Which covers all that was a friend,
And from his voice, his hand, his smile,
Divides me for a little while;
Thou, Saviour, seest the tears I shed,
For thou didst weep o'er Lazarus dead.

3 And, oh, when I have safely past
Through every conflict but the last,
Still, still unchanging, watch beside
My bed of death, for Thou hast died:
Then point to realms of endless day,
And wipe the latest tear away.

LI.

"God is Love."

GOD is love; his mercy brightens
All the paths in which we rove;
Bliss he wakes, and woe he lightens;
God is wisdom, God is love.

2 Chance and change are busy ever;
Man decays, and ages move;
But his mercy waneth never;
God is wisdom, God is love.

3 E'en the hour that darkest seemeth,
Will his changeless goodness prove;
From the mist his brightness streameth;
God is wisdom, God is love.

4 He with earthly cares entwineth
Hope and comfort from above;
Everywhere his glory shineth;
God is wisdom, God is love.

LII.

Trust in God. Ps. 3.

THOU, gracious God, art my defence;
On thee my hopes rely;
Thou art my glory, and shall yet
Lift up my head on high.

2 Since whensoe'er in my distress
To God I make my prayer,
He heard me from his holy hill;
Why should I now despair?

3 Guarded by him, I lay me down
My sweet repose to take;
For I through him securely sleep,
Through him in safety wake.

4 Salvation to the Lord belongs;
He only can defend;
His blessings he extends to all
That on his power depend.

LIII.

Government of the Father.

GREATEST of Beings! Source of life!
Sovereign of air, and earth, and sea!
All nature feels thy power, but man
A grateful tribute pays to thee.

2 All, great Creator! all are thine;
All feel thy providential care,
And, through each varying stage of life,
Alike thy constant pity share.

3 And whether grief oppress the heart,
Or whether joy elate the breast,
Or life still keep its little course,
Or death invite the heart to rest;

4 All are thy messengers, and all
Thy sacred pleasure, Lord! obey;
And all are training man to dwell
Nearer to bliss, and nearer thee.

LIV.

The Paternal Love of God.

FATHER! to thy kind love we owe
All that is fair and good below;
Bestower of the health that lies
On tearless cheeks and cheerful eyes!

2 In woe's dark hour, our kindest stay!
Sole trust when life shall pass away!
Teacher of hopes that light the gloom
Of death, and consecrate the tomb!

3 Patient, with headstrong guilt to bear;
Slow to avenge, and kind to spare;
Listening to prayer, and reconciled
Full quickly to thy erring child!

LV.

Mercy of the Father. Ps. 103.

MY soul, repeat his praise,
Whose mercies are so great;
Whose anger is so slow to rise,
So ready to abate.

2 His power subdues our sins,
And his forgiving love,
Far as the east is from the west,
Doth all our guilt remove.

3 The pity of the Lord
To those that fear his name,
Is such as tender parents feel:
He knows our feeble frame.

4 Our days are as the grass,
Or like the morning flower:
If one sharp blast sweep o'er the field,
It withers in an hour.

5 But thy compassions, Lord,
To endless years endure:
And children's children ever find
Thy words of promise sure.

LVI.

Universal Praise.

FROM all that dwell below the skies
Let the Creator's praise arise;
Let the Redeemer's name be sung,
Through every land, by every tongue.

2 Eternal are thy mercies, Lord;
Eternal truth attends thy word;
Thy praise shall sound from shore to shore
Till suns shall rise and set no more.

LVII.

The God of Moses.

WE sing of God, the mighty source
Of all things, the stupendous force
On which all things depend;
From whose right arm, beneath whose eyes,
All period, power, and enterprise
Commence, and reign, and end.

2 The world, and living things he made,
The glorious light, the soothing shade;
Dale, plain, and grove and hill;
The multitudinous abyss,
Where nature joys in secret bliss,
And wisdom hides her skill.

3 Tell them, I AM, Jehovah said,
To Moses, while earth heard in dread,
And smitten to the heart,
At once above, beneath, around,
All nature, without voice or sound,
Replied, O Lord, THOU ART!

LVIII.

Unity of God.

THE God who reigns alone
O'er earth, and sea, and sky,
Let man with praises own,
And sound his honors high.

2 Him all in heaven above,
Him all on earth below,
The exhaustless source of love,
The great Creator know.

3 He formed the living frame,
He gave the reasoning mind;
Then only He may claim
The worship of mankind.

4 So taught Jehovah's Son,
Blessed messenger of grace!
The Eternal is but one,
No second holds his place.

LIX.

Omniscience. Ps. 139.

FATHER of spirits! Nature's God!
Our inmost thoughts are known to thee;
Thou, Lord, canst hear each idle word,
And every private action see.

2 Could we on morning's swiftest wings
Pursue our flight through trackless air;
Or dive beneath deep ocean's springs,
Thy presence still would meet us there.

3 In vain may guilt attempt to fly,
Concealed beneath the pall of night;
One glance from thy all-piercing eye
Can kindle darkness into light.

4 Search thou our hearts, and there destroy
Each evil thought, each secret sin;
And fit us for those realms of joy,
Where naught impure shall enter in.

LX.

Omnipresence. Ps. 139.

SEARCHER of hearts, to thee are known
The inmost secrets of my breast;
At home, abroad, in crowds, alone,
Thou mark'st my rising and my rest,
My thoughts far off, through every maze,
Source, stream, and issue, — all my ways.

2 No word that from my mouth proceeds,
Evil or good, escapes thine ear;
Witness thou art to all my deeds,
Before, behind, for ever near.
Such knowledge is for me too high;
I live but in my Maker's eye.

3 Search me, O God, and know my heart;
Try me, my secret soul survey,
And warn thy servant to depart
From every false and evil way;
So shall thy truth my guidance be
To life and immortality.

LXI.

Frailty of Man. Ps. 103.

LORD, we adore thy wondrous name,
And make that name our trust,
Which raised at first this curious frame
From mean and lifeless dust.

2 Awhile these frail machines endure,
The fabric of a day;
Then know their vital powers no more,
But moulder back to clay.

3 Yet, Lord, whate'er is felt or feared,
This thought is our repose,
That he, by whom this frame was reared,
Its various weakness knows.

4 Thou view'st us with a pitying eye,
While struggling with our load;
In pains and dangers thou art nigh,
Our Father, and our God.

5 Gently supported by thy love,
We tend to realms of peace;
Where every pain shall far remove,
And every frailty cease.

LXII.

For Increase of Faith.

LORD, I believe; thy power I own,
Thy word I would obey;
I wander comfortless and lone
When from thy truth I stray.

2 Lord, I believe; but gloomy fears
Sometimes bedim my sight;
I look to thee with prayers and tears,
And cry for strength and light.

3 Lord, I believe; but thou dost know
My faith is cold and weak;
Pity my frailty, and bestow
The confidence I seek.

4 Yes! I believe; and only thou
Canst give my soul relief;
Lord, to thy truth my spirit bow;
Help thou my unbelief!

LXIII.

Mysteries of Providence.

GOD moves in a mysterious way,
His wonders to perform:
He plants his footsteps in the sea,
And rides upon the storm.

2 Deep in unfathomable mines
Of never-failing skill,
He treasures up his bright designs
And works his sovereign will.

3 Judge not the Lord by feeble sense,
But trust him for his grace:
Behind a frowning providence
He hides a smiling face.

4 His purposes will ripen fast,
Unfolding every hour:
The bud may have a bitter taste,
But sweet will be the flower.

5 Blind unbelief is sure to err,
And scan his work in vain;
God is his own interpreter,
And he will make it plain.

LXIV.

God our Benefactor.

MY Maker, and my King!
To thee my all I owe:
Thy sovereign bounty is the spring,
From whence my blessings flow.

2 Thou ever good and kind!
A thousand reasons move,
A thousand obligations bind
My heart to grateful love.

3 The creature of thy hand,
On thee alone I live:
My God; thy benefits demand
More praise than tongue can give.

4 O let thy grace inspire
My soul with strength divine;
Let all my powers to thee aspire,
And all my days be thine.

LXV.

Dependence on Providence.

GREAT Lord of earth, and seas, and skies.
Thy wealth the needy world supplies:
And safe beneath thy guardian arm,
We live secured from every harm.

2 To thee perpetual thanks we owe
For all our comforts here below;
Our daily bread thy bounty gives,
And every rising want relieves.

3 To thee we cheerful homage bring;
In grateful hymns thy praises sing;
On thee we ever will depend,
The rich, the sure, the faithful friend.

LXVI.

Goodness of God.

GREAT Source of unexhausted good,
Who giv'st us health, and friends, and food,
And peace, and calm content,
Like fragrant incense, to the skies,
Let songs of grateful praises rise,
For all thy blessings lent.

2 Through all the dangers of the day,
Thy providence attends our way,
To guard us and to guide;
Thy grace directs our wandering will
And warns us, lest seducing ill
Allure our souls aside.

3 Thy smiles, with a reviving light,
Cheer the long darksome hours of night,
And gild the thickest gloom;
Thy watchful love, around our bed,
Doth softly like a curtain spread,
And guard the peaceful room.

4 To thee our lives, our all we owe,
Our peace and sweetest joys below,
And brightest hopes above;
Then let our lives, and all that 's ours,
Our souls, and all our active powers,
Be sacred to thy love.

LXVII.

The Promise.

HOW large the promise, how divine,
To Abra'm and his seed!
"I 'll be a God to thee and thine,
Supplying all their need."

2 The words of his extensive love
From age to age endure;
The angel of the covenant proves,
And seals the blessings sure.

3 Jesus the ancient faith confirms
To our great fathers given;
He takes young children to his arms
And calls them heirs of heaven.

4 Our God, how faithful are his ways!
His love endures the same,
Nor from the promise of his grace
Blots out the children's name.

LXVIII.

God's Protection. Ps. 18.

NO change of times shall ever shock
My firm affection, Lord, to thee;
For thou hast always been a rock,
A fortress, and defence to me.

2 Thou my deliverer art, my God;
My trust is in thy mighty power:
Thou art my shield from foes abroad,
At home my safeguard and my tower.

3 Thou to the just shalt justice show;
The pure thy purity shall see:
Such as perversely choose to go,
Shall meet with due returns from thee.

4 Then who deserves to be adored,
But God, on whom my hopes depend?
Or who, except the mighty Lord,
Can with resistless power defend?

LXIX.

Divine Goodness.

I SING the goodness of the Lord,
That filled the earth with food;
He formed the creatures with his word,
And then pronounced them good.

2 Lord, how thy wonders are displayed,
Where'er I turn my eye;
If I survey the ground I tread,
Or gaze upon the sky!

3 Creatures, as numerous as they be,
Are subject to thy care;
There's not a place where we can flee,
But God is present there.

LXX.

Divine Mercies.

WHEN all thy mercies, O my God,
My rising soul surveys,
Transported with the view I 'm lost
In wonder, love, and praise.

2 Unnumbered comforts on my soul
Thy tender care bestowed,
Before my infant heart conceived
From whom those comforts flowed.

3 When in the slippery paths of youth
With heedless steps I ran,
Thine arm, unseen, conveyed me safe,
And led me up to man.

4 Ten thousand thousand precious gifts
My daily thanks employ;
Nor is the least a cheerful heart,
That tastes those gifts with joy.

5 Through every period of my life,
Thy goodness I 'll pursue;
And after death, in distant worlds,
The glorious theme renew.

LXXI.

The Father everywhere.

FATHER and friend! thy light, thy love,
Beaming through all thy works, we see;
Thy glory gilds the heavens above,
And all the earth is full of thee.

2 Thy voice we hear — thy presence feel,
Whilst thou, too pure for mortal sight,
Involved in clouds — invisible,
Reignest the Lord of life and light.

3 We know not in what hallowed part
Of the wide heavens thy throne may be;
But *this* we know, that where thou art,
Strength, wisdom, goodness, dwell with thee.

4 And through the various maze of time,
And through th' infinity of space,
We follow thy career sublime,
And all thy wondrous footsteps trace.

5 Thy children shall not faint nor fear,
Sustained by this delightful thought,
Since thou, their God, art everywhere,
They cannot be where thou art not.

LXXII.

"*Power of the Lord.*"

THOU, Lord, by strictest search hast known
My rising up and lying down;
My secret thoughts are known to thee,
Known long before conceived by me.

2 Surrounded by thy power I stand,
On every side I find thy hand;
O skill, for human reach too high!
Too dazzling bright for mortal eye!

3 If I the morning's wings could gain,
And fly beyond the western main,
Thy swifter hand would first arrive,
And there arrest thy fugitive.

4 Or should I try to shun thy sight
Beneath the sable wings of night,
One glance from thee, one piercing ray,
Would kindle darkness into day.

5 Search, try, O God, my thoughts and heart,
If mischief lurks in any part;
Correct me where I go astray,
And guide me in thy perfect way.

LXXIII.

Habitual Devotion.

WHILE thee I seek, protecting Power!
Be my vain wishes stilled;
And may this consecrated hour
With better hopes be filled.

2 Thy love the powers of thought bestowed;
To thee my thoughts would soar;
Thy mercy o'er my life has flowed —
That mercy I adore!

3 In each event of life, how clear
Thy ruling hand I see!
Each blessing to my soul more dear,
Because conferred by thee.

4 In every joy that crowns my days,
In every pain I bear,
My heart shall find delight in praise,
Or seek relief in prayer.

5 When gladness wings my favored hour,
Thy love my thoughts shall fill;
Resigned, when storms of sorrow lower,
My soul shall meet thy will.

6 My lifted eye, without a tear,
The gathering storm shall see;
My steadfast heart shall know no fear; —
That heart shall rest on thee!

LXXIV.

Father forgive.

FATHER of all our mercies, — thou,
In whom we move and live,
Hear us in heaven, thy dwelling, now,
And answer, and forgive.

2 When harassed by ten thousand foes,
Our helplessness we feel,
O give the weary soul repose,
The wounded spirit heal.

3 When dire temptations gather round,
And threaten or allure,
By storm or calm, in thee be found
A refuge strong and sure.

4 When age advances, may we grow
In faith, in hope, and love;
And walk in holiness below
To holiness above.

5 When earthly joys and cares depart,
Desire and envy cease,
Be thou the portion of our heart, —
In thee may we have peace.

LXXV.

For Prudence and Wisdom.

FATHER of light! conduct my feet
Through life's dark, dangerous road;
Let each advancing step still bring
Me nearer to my God.

2 Teach me in every various scene
To keep my end in sight;
And while I tread life's mazy track,
Let wisdom guide me right.

3 That heavenly wisdom from above
Abundantly impart;
And let it guard, and guide, and warm,
And penetrate my heart;

4 Till it shall lead me to thyself,
Fountain of bliss and love!
And all my darkness be dispersed
In endless light above.

LXXVI.

The Great Spirit.

GOD, thou art good; nor only good,
But prompt to pardon too;
Of plenteous mercy to all those
Who for thy mercy sue.

2 Teach me thy way, Almighty God,
And from it I will ne'er depart;
But ever on thy sacred name
Devoutly fix my heart.

3 Among the Gods there's none like thee,
O Lord alone divine!
To thee as much inferior they
As are their works to thine.

4 Therefore, Creator Spirit, thee
The nations shall adore;
And their misguided prayers and praise
To thy blest name restore.

5 All shall confess thee great, and great
The wonders thou hast done;
Confess thee God, the God supreme,
Confess thee God alone.

LXXVII.

The Lord's Prayer.

FATHER in heaven! thy sacred name
In hallowed strains be sung;
Thy kingdom spread o'er all the earth;
Thy praise fill every tongue.

2 By happy spirits round thy throne
As thy commands are done,
So be thy perfect will obeyed
By all beneath the sun.

3 Our numerous wants are known to thee,
Who canst alone supply;
O grant each day our daily bread,
Nor other good deny.

4 Forgive our sins as we forgive
The wrongs that others do;
Nor let temptations press around,
Lest we those sins renew.

5 Thou art our safety and defence,
When dangers threatening stand;
O turn aside impending ills
With thy protecting hand.

6 Thy sceptre every creature sways;
Thy power knows no control;
Thy matchless glory shall endure
While endless ages roll.

LXXVIII.

Fatherly Love.

GOD, who is just and kind,
Will those who err instruct,
And to the paths of righteousness
Their wandering steps conduct.

2 The humble soul he guides,
Teaches the meek his way,
Kindness and truth he shows to all
Who his just laws obey.

3 Give me the tender heart
That mixes fear with love,
And lead me through whatever path
Thy wisdom shall approve.

4 O, ever keep my soul
From error, shame, and guilt,
Nor suffer the fair hope to fail
Which on thy truth is built!

LXXIX

"Be perfect."

[illegible], I see thy sun arise,
[illegible] thy friends and enemies;
[illegible] thy rain from heaven descends,
[illegible] both alike befriends.

[illegible] and with love like thine;
[illegible] by grace refine;
[illegible] mother's son,
[illegible] Child a hungry foe.

[illegible] pardon, through thy Son,
[illegible] which I have done;
[illegible] which pardons me,
[illegible] to forgive like thee!

LXXX

The Law of the Lord.

THY law is perfect, Lord of light,
Thy testimonies sure:
The statutes of thy realm are right,
And thy commandments pure.

2 Turn them, O God, my soul convert,
And make thy servant wise:
Let there be gladness to my heart,
Thy day-spring to mine eyes.

3 By these may I be warned betimes:
Who knows the guile within?
Lord, save me from presumptuous crimes,
Cleanse me from secret sin.

4 So may the words my lips express,
The thoughts that throng my mind,
O Lord, my strength and righteousness,
With thee acceptance find.

LXXXI.

The Changes of Life.

AS various as the moon
Is man's estate below;
To his bright day of gladness soon
Succeeds a night of woe.

2 Yet not to fickle chance
Is man's condition given;
His dark and shining hours advance
By the fixed laws of Heaven.

3 God measures unto all
Their lot of good or ill;
Nor this too great, nor that too small,
Ordained by wisest will.

4 Let man conform his mind
To every changing state;
Rejoicing now, and now resigned,
And the great issue wait.

5 Hopeful and humble, bear
Thine evil and thy good:
Nor, by presumption nor despair,
Weak mortal, be subdued.

LXXXII.

"The will of the Lord."

LORD, every blessing is from thee;
And shall we now repine,
If thou hast taken to thyself,
That which was only thine?

2 We know that we are sinful, poor,
Helpless, and weak, and blind;
We know that thou art merciful,
Beneficent, and kind.

3 Thy gracious wisdom knoweth when
To make alive or kill;
Then teach us to resign ourselves,
Our all, unto thy will.

4 Thou art the great Beneficent,
And we are naught but clay;
Blessed be thou when thou dost give,
And when thou tak'st away.

LXXXIII.

The Pilgrim.

WE are travelling home to God,
In the way our fathers trod:
They are happy now — and we
Soon their happiness shall see.

2 Fear not, brethren; lo! we stand
On the borders of our land;
Jesus, from its summit won,
Bids you undismayed go on.

3 Lord! at thy command we go,
Gladly leaving all below;
Only thou our Leader be,
And we still will follow thee.

LXXXIV.

The Term of Life.

THE term of life assigned to man
Is transient as a passing shade;
Its longest period is a span,
And in the bud his honors fade.

2 He walks but in an empty show,
Vexed and disquieted in vain;
To unknown heirs his wealth must flow,
And he to dust return again.

3 So let us number, then, our days,
That we may know how frail we are;
Call to remembrance all our ways,
And for eternity prepare.

LXXXV.

Death.

CLAY to clay, and dust to dust!
Let them mingle — for they must!
Give to earth the earthly clod,
For the spirit's fled to God.

2 Never more shall midnight's damp
Darken round this mortal lamp;
Never more shall noon-day's glance
Search this mortal countenance.

3 Look aloft! the spirit's risen —
Death cannot the soul imprison:
'T is in heaven that spirits dwell,
Glorious, though invisible.

4 Thither let us turn our view;
Peace is there, and comfort too:
There shall those we love be found,
Tracing joy's eternal round.

LXXXVI.

Death.

CALM on the bosom of thy God,
Fair Spirit! rest thee now!
E'en while with ours thy footsteps trod,
His seal was on thy brow.

2 Dust to its narrow house beneath!
Soul to its place on high!
They that have seen thy look in death,
No more may fear to die.

LXXXVII.

Future Life.

THE earth is not our home,
Our dwelling is on high;
In the bright city of our God,
Away, beyond the sky.

2 The Lamb of God is there,
Who was for sinners slain;
There we shall see him face to face:
There evermore remain.

3 There is the tree of life,
And there the fount of love!
Our spirits long, O Lord, to flee
To that bright world above.

4 There, every woe shall cease,
And every tear be dried;
There, hope be lost in certainty,
And every want supplied.

LXXXVIII.

Separation of Friends.

FRIEND after friend departs;
Who hath not lost a friend?
There is no union here of hearts,
That finds not here an end!
Were this frail world our final rest,
Living or dying, none were blest.

2 Beyond the flight of time, —
Beyond the reign of death, —
There surely is some blessed clime
Where life is not a breath;
Nor life's affections transient fire,
Whose sparks fly upwards and expire.

3 There is a world above,
Where parting is unknown;
A long eternity of love,
Formed for the good alone;
And faith beholds the dying here
Translated to that glorious sphere.

4 Thus star by star declines,
Till all are past away;
As morning high and higher shines
To pure and perfect day;
Nor sink those stars in empty night,
But hide themselves in heaven's own light.

LXXXIX.

Heaven.

WHEN all the hours of life are past,
And death's dark shadow falls at last,
It is not sleep — it is not rest —
'T is glory opening to the blest.

2 Their mighty Master bids them rise
To radiant mansions in the skies,
Where each shall wear a robe of light,
Like his, divinely fair and bright.

3 No storms shall ride the heavenly air,
No sounds of passion enter there;
But all be peaceful as the sigh
Of evening gales that breathe and die.

4 There, parted friends again shall meet,
In union holy, calm, and sweet;
And earthly sorrow, fear, and pain,
Shall never reach their hearts again.

XC.

Salvation for all.

FROM north and south, from east and west,
Advance the myriads of the blest;
From every clime of earth they come,
And find in heaven a common home.

2 In one immortal throng we view
Pagan and Christian, Greek and Jew;
But, all their doubts and darkness o'er,
One only God they now adore.

3 Howe'er divided here below,
One bliss, one spirit now they know;
Though some ne'er heard of Jesus' name,
Yet God admits their humble claim.

4 On earth, according to their light,
They aimed to practise what was right;
Hence all their errors are forgiven,
And Jesus welcomes them to heaven.

XCI.

The Sovereign Spirit of the Universe. Ps. 19.

THE spacious firmament on high,
With all the blue ethereal sky,
And spangled heavens, a shining frame,
Their great original proclaim.
The unwearied sun, from day to day,
Doth his Creator's power display;
And publishes to every land
The work of an Almighty hand.

2 Soon as the evening shades prevail,
The moon takes up the wondrous tale;
And nightly to the listening earth
Repeats the story of her birth:
Whilst all the stars which round her burn,
And all the planets in their turn,
Confirm the tidings as they roll,
And spread the truth from pole to pole.

3 What though, in solemn silence, all
Move round this dark terrestrial ball;
What though no real voice nor sound
Amidst their radiant orbs be found;
In reason's ear they all rejoice,
And utter forth a glorious voice;
For ever singing, as they shine, —
"The hand that made us is divine."

XCII.

The Father.

THE *Holy Logos* reigns;
His throne is built on high;
The garments he assumes
Are light and majesty:
His glories shine
With beams so bright,
No mortal eye
Can bear the sight.

2 The thunders of his hand
Keep the wide world in awe;
His wrath and justice stand
To guard his holy law:
And where his love
Resolves to bless,
His truth confirms
And seals the grace.

3 And can this mighty King
Of glory condescend?
And will he write his name,
My Father and my friend?
I love his name,
I love his word;
Join all my powers
And praise the Lord.

XCIII.

Holy Logos.

THE Spirit moved upon the waves
That darkly rolled, a shoreless sea;
He spake the word, and light burst forth,
A glorious, bright immensity.

2 At his command, the mountains heaved
Their rocky pinnacles on high,
Island and continent displayed
Their desert grandeur to the sky.

3 The Logos then was heard again,
And lovely flowers and graceful trees
Appeared on every vale and plain,
And perfumes floated on the breeze.

4 The Word went forth, and vast and high
The sun and moon gave out their light,
O'er all the earth and sea and sky;
The rulers of the day and night.

5 Glory to Him, the angels sang,
With harps of gold, and tongues of flame:
And all the heavenly arches rang,
Re-echoing with the splendid theme.

XCIV.

The Son.

BEHOLD the Prince of Peace!
The chosen of the Lord,
God's well-beloved Son fulfils
The sure prophetic word.

2 The Spirit of the Lord,
In rich abundance shed,
On this great prophet gently lights,
And rests upon his head.

3 Jesus, the light of men!
His doctrine life imparts;
O may we feel its quickening power
To warm and glad our hearts;

4 Cheered by its beams, our souls
Shall run the heavenly way:
The path which Christ has marked and trod
Will lead to endless day.

XCV.

The Son.

THOU art the Way; by thee alone
From sin and death we flee:
And they who would the Father seek,
Must seek him, Lord, by thee.

2 Thou art the Truth; thy word alone
True wisdom can impart;
Thou only canst inform the mind,
And purify the heart.

3 Thou art the Life; the rending tomb
Proclaims thy conquering arm,
And those who put their trust in thee
Nor death nor hell shall harm.

4 Thou art the Way, the Truth, the Life;
Grant us that Way to know,
That Truth to keep, that Life to win,
Whose joys eternal flow.

XCVI.

The Holy Ghost, the Comforter.

OUR blest Redeemer, ere he breathed
His tender, last farewell,
A Guide, a Comforter, bequeathed
With us to dwell.

2 He came, sweet influence to impart,
A gracious, willing guest,
While he can find one humble heart
Wherein to rest.

3 And his that gentle voice we hear,
Soft as the breath of even,
That checks each fault, that calms each fear,
And speaks of heaven.

4 And every virtue we possess,
And every victory won,
And every thought of holiness,
Are his alone.

5 Spirit of purity and grace!
Our weakness pitying see;
O make our hearts thy dwelling-place,
And worthier thee.

XCVII.

The Holy Ghost.

COME, gracious Spirit, heavenly Dove,
With light and comfort from above;
Be thou our Guardian, thou our Guide;
O'er every thought and step preside.

2 The light of truth to us display,
And make us know and choose thy way;
Plant holy fear in every heart,
That we from God may not depart.

3 Lead us to holiness, the road
That we must take to dwell with God;
Lead us to Christ, the living way,
Nor let us from his precepts stray.

4 Lead us to God, our final rest,
In his enjoyment to be blest;
Lead us to heaven, the seat of bliss,
Where pleasure in perfection is.

XCVIII.

The Sabbath.

HAIL to the Sabbath day!
The day divinely given,
When men to God their homage pay,
And earth draws near to heaven.

2 Lord, in thy sacred hour,
Within thy courts we bend,
And bless thy love, and own thy power,
Our Father and our Friend!

3 But thou art not alone
In courts by mortals trod,
Nor only is the day thine own,
When crowds adore their God.

4 Thy temple is the arch
Of yon unmeasured sky,
Thy Sabbath the stupendous march
Of grand eternity.

5 Lord! may a holier day
Dawn on thy servant's sight;
And grant us in thy courts to pray
Of pure, unclouded light.

XCIX.

Pentecost, or Whitsunday.

SPIRIT of truth! on this thy day
To thee for help we cry,
To guide us through the dreary way
Of dark mortality!

2 We mourn not that prophetic skill
Is found on earth no more;
Enough for us to trace thy will
In scripture's sacred lore.

3 We neither have nor seek the power
Ill demons to control;
But thou in dark temptation's hour
Shalt chase them from the soul.

4 No heavenly harpings soothe our ear,
No mystic dreams we share;
Yet hope to feel thy comfort near,
And bless thee in our prayer.

5 When tongues shall cease, and power decay,
And knowledge empty prove,
Do thou thy trembling servants stay
With faith, and hope, and love!

C.

Thanksgiving.

PRAISE to God, immortal praise,
For the love that crowns our days:
Bounteous source of every joy,
Let thy praise our tongues employ;

2 For the blessings of the field,
For the stores the gardens yield;
For the vine's exalted juice,
For the generous olive's use.

3 Flocks that whiten all the plain,
Yellow sheaves of ripened grain,
Clouds, that drop their fattening dews,
Suns, that temperate warmth diffuse;

4 All that spring with bounteous hand
Scatters o'er the smiling land;
All that liberal autumn pours
From her rich o'erflowing stores;

5 These to thee, our God! we owe,
Source whence all our blessings flow!
And for these our souls shall raise
Grateful vows and solemn praise.

CI.

Thanksgiving.

LORD of this world below!
On earth thy glories shine;
The changing seasons show
Thy skill and power divine.
In all we see
A God appears;
The rolling years
Are full of thee.

2 Forth in the flowery spring,
We see thy beauty move;
The birds on branches sing
Thy tenderness and love;
Wide flush the hills;
The air is balm:
Devotion's calm
Our bosom fills.

3 Then come, in robes of light,
The summer's flaming days;
The sun, thine image bright,
Thy majesty displays;
And oft thy voice
In thunder rolls;
But still our souls
In thee rejoice.

4 In autumn, a rich feast
Thy common bounty gives
To man, and bird, and beast,
And everything that lives.
Thy liberal care
At morn and noon
And harvest moon,
Our lips declare.

5 In winter, awful thou!
With storms around thee cast;
The leafless forests bow
Beneath thy northern blast.
While tempests lower,
To thee, dread King,
We homage bring,
And own thy power.

CII.

For Advent or Christmas.

1*st Voice.* WATCHMAN! tell us of the night;
What its signs of promise are.
2*d Voice.* Traveller! o'er yon mountain's height
See that glory-beaming star!
1*st Voice.* Watchman! does its beauteous ray
Aught of hope or joy foretell?
2*d Voice.* Traveller! yes; it brings the day,
Promised day of Israel!
1*st Voice.* Watchman!
2*d Voice.* Traveller! } Yes, it brings, &c.

2

1*st Voice.* Watchman! tell us of the night;
Higher yet that star ascends.
2*d Voice.* Traveller! blessedness and light,
Peace and truth its course portends.
1*st Voice.* Watchman! will its beams alone
Gild the spot that gave them birth?
2*d Voice.* Traveller! ages are its own:
See! it bursts o'er all the earth.
1*st Voice.* Watchman!
2*d Voice.* Traveller! } Ages are its own, &c.

3

1st Voice. Watchman! tell us of the night,
For the morning seems to dawn.
2d Voice. Traveller! darkness takes its flight,
Doubt and terror are withdrawn.
1st Voice. Watchman! let thy wanderings cease;
Hie thee to thy quiet home.
2d Voice. Traveller! lo! the Prince of Peace,
Lo! the Son of God is come!
1st Voice. Watchman!
2d Voice. Traveller! } Lo! the Prince of Peace, &c.

CIII.

Christmas.

CALM on the listening ear of night
Come heaven's melodious strains,
Where wild Judea stretches far
Her silver-mantled plains!

2 Celestial choirs, from courts above,
Shed sacred glories there;
And angels, with their sparkling lyres,
Make music on the air.

3 "Glory to God!" the sounding skies
Loud with their anthems sing —
"Peace to the earth — good will to men,
From heaven's Eternal King!"

4 Light on thy hills, Jerusalem!
The Saviour now is born!
And bright on Bethlehem's joyous plains
Breaks the first Christmas morn.

CIV.

Christmas.

WHILE shepherds watched their flocks by night,
All seated on the ground,
The angel of the Lord came down,
And glory shone around.

2 "Fear not," said he, — for mighty dread
Had seized their troubled mind, —
"Glad tidings of great joy I bring
To you and all mankind."

3 Thus spake the seraph, and forthwith
Appeared a shining throng
Of angels, praising God, and thus
Addressed their joyful song;

4 "All glory be to God on high,
And to the earth be peace!
Good will henceforth, from heaven to men,
Begin and never cease!"

CV.

Future Glory of the Church. Ps. 67.

ON thy church, O Power Divine,
Cause thy glorious face to shine;
Till the nations from afar
Hail her as their guiding star;
Till her sons from zone to zone
Make thy great salvation known.

2 Then shall God, with lavish hand,
Scatter blessings o'er the land;

Earth shall yield her rich increase,
Every breeze shall whisper peace,
And the world's remotest bound
With the voice of praise resound.

CVI.

The Communion of Saints.

THE saints on earth and those above
But one communion make;
Joined to their Lord in bonds of love,
All of his grace partake.

2 One family, we dwell in him:
One church above, beneath;
Though now divided by the stream,
The narrow stream of death.

3 One army of the living God,
To his command we bow;
Part of the host have crossed the flood,
And part are crossing now.

4 O God, be thou our constant guide!
Then, when the word is given,
Bid death's cold flood its waves divide,
And land us safe in heaven.

CVII.

Communion.

ACCORDING to thy gracious word,
In meek humility,
This will I do, my dying Lord,
I will remember thee.

2 Thy body, broken for my sake,
My bread from heaven shall be;
Thy testamental cup I take,
And thus remember thee.

3 Remember thee, and all thy pains,
And all thy love to me;
Yea, while a breath, a pulse remains,
Will I remember thee.

4 And when these failing lips grow dumb,
And mind and memory flee,
When thou shalt in thy kingdom come,
Jesus, remember me.

CVIII.

CATECHISM.

Chorus for Children and Parents.

Children.

COME, let our voices join,
In one glad song of praise;
To God, the God of love,
Our grateful hearts we raise.

Congregation.

To God alone your praise belongs;
His love demands your earliest songs.

Children.

2 Now we are taught to read
The book of life divine;
Where our Redeemer's love,
And brightest glories shine:

Congregation.

To God alone the praise is due
Who sends his word to us and you.

Children.

3 Within these hallow'd walls,
Our wand'ring feet are brought;
Where prayer and praise ascend,
And heavenly truths are taught:

Congregation.

To God alone your off'rings bring;
Here in his church his praises sing.

Children.

4 For blessings such as these,
Our gratitude receive;
Lord, here accept our hearts,
'T is all that we can give:

Congregation.

Great God, accept their infant songs;
To thee alone their praise belongs.

Both.

5 Lord, bid this work of love
Be crown'd with meet success;
May thousands yet unborn
This institution bless;
Thus shall the praise resound to thee,
Now, and through all eternity!

CIX.

Parting of Friends.

AS the sun's enlivening eye
Shines on every place the same;
So the Lord is always nigh
To the hearts that love his name.

2 As we move at duty's call
He is with us on the way;
He is ever with us all,
Those who go and those who stay.

3 From his holy mercy-seat
Nothing can our souls confine;
Still in spirit may we meet,
And in sweet communion join.

4 For a season called to part,
Let us then ourselves commend
To the gracious eye and heart
Of our ever-present Friend.

5 Father, hear our humble prayer!
Guard the wanderers in their sleep,
Let thy mercy and thy care
All their souls in safety keep.

6 In thy strength may they be strong;
Sweeten every cross and pain;
Give them, if they live, ere long,
Here to meet in peace again.

CX.

Prayer.

PRAYER is the soul's sincere desire,
Uttered or unexpressed;
The motion of a hidden fire,
That trembles in the breast.

2 Prayer is the simplest form of speech
That infant lips can try;
Prayer, the sublimest strains that reach
The Majesty on high.

3 The saints in prayer appear as one
In word, and deed, and mind;
While, with the Father and the Son,
Sweet fellowship they find.

4 O thou by whom we come to God,
The Life, the Truth, the Way,
The path of prayer thyself hast trod!
Lord, teach us how to pray.

CXI.

Our Country.

FROM foes that would the land devour;
From guilty pride, and lust of power;
From wild sedition's lawless hour;
From yoke of slavery;
From blinded zeal by faction led;
From giddy change by fancy bred;
From poisoned error's serpent head,
Good Lord, preserve us free.

2 Defend, O God, with guardian hand,
The laws and rulers of our land,
And grant thy churches grace to stand
In faith and unity!
Thy Spirit's help of thee we crave,
That thy Messiah, sent to save,
Returning to the world might have
A people serving thee!

CXII.

Our Country.

LORD! while for all mankind we pray,
Of every clime and coast,
O hear us for our native land,—
The land we love the most.

2 O guard our shores from every foe,
With peace our borders bless,
With prosperous times our cities crown,
Our fields with plenteousness.

3 Here may religion shed her light
On days of rest and toil,
And piety and virtue reign,
And bless our native soil.

4 Lord of the nations! thus to thee
Our country we commend;
Be thou her refuge and her trust,
Her everlasting friend.

CXIII.

Dedication.

O THOU, whose own vast temple stands,
Built over earth and sea,
Accept the walls that human hands
Have raised to worship thee.

2 Lord, from thine inmost glory send,
Within these courts to bide,
The peace that dwelleth without end
Securely by thy side.

3 May erring minds that worship here
Be taught the better way,
And they who mourn, and they who fear,
Be strengthened as they pray.

4 May faith grow firm, and love grow warm,
And pure devotion rise,
While round these hallowed walls the storm
Of earth-born passion dies.

CXIV.

Ordination Hymn.

O LORD of life, and truth, and grace,
Ere nature was begun,
Make welcome to our erring race
Thy Spirit and thy Son.

2 We hail the church, built high o'er all
The heathens' rage and scoff;
Thy Providence its fenced wall,
"The Lamb the Light thereof."

3 O, may Christ walk among us here,
With his rebuke and love, —
A brightness o'er this lower sphere,
A ray from worlds above.

4 Teach thou thy youthful servant, Lord,
The mysteries he reveals,
That reverence may receive the word,
And meekness loose the seals.

CXV.

Divine Light.

O THOU, whose power o'er moving worlds presides,
Whose voice created, and whose wisdom guides!
On darkling man in pure effulgence shine,
And cheer the clouded mind with light divine!

2 'T is thine alone to calm the pious breast
With silent confidence, and holy rest!
From thee, great God! we spring, to thee we tend,
Path, motive, guide, original, and end.

CXVI.

The Universal Prayer.

GREAT source of all! in every age,
In every clime adored,
By saint, by savage, or by sage,
The universal Lord!

2 Thou great first cause! least understood,
Who all my sense confined,
To know but this, — that thou art good,
And that myself am blind:

3 If I am right, thy grace impart
Still in the right to stay;
If I am wrong, O teach my heart
To find that better way.

4 Save me alike from foolish pride
Or impious discontent,
At aught thy wisdom has denied,
Or aught thy goodness lent.

5 Teach me to feel another's woe,
To hide the fault I see;
That mercy I to others show,
That mercy show to me.

CXVII.

"*Creator Spirit.*"

O SOURCE of uncreated light!
By whom the worlds were raised from night;
Come, visit every pious mind;
Come, pour thy joys on human kind.

2 Cleanse and refine our earthly parts,
Exalt and sanctify our hearts,
Our frailties help, our vice control,
Submit the senses to the soul.

3 Thrice holy Fount! thrice holy Fire!
Our hearts with heavenly love inspire;
Make us eternal truths receive,
Aid us to live as we believe.

4 From sin and sorrow set us free,
Then make us temples worthy thee;
And, lest our feet should step astray,
Protect and guide us in our way.

CXVIII.

Gloria Patri.

GLORY to the Father give,
He in whom we move and live;
All our prayers he deigns to hear,
All our songs delight his ear.

2 Glory to the Son we bring,
Christ our Prophet, Priest, and King;
Christians, raise your sweetest strain,
To the Lamb, your Saviour slain.

3 Glory to the Holy Ghost,
He reclaims the sinner lost;
Fills his heart with just desires,
And his mind with truth inspires.

4 Glory in the highest be
To the blessed Trinity
For the Gospel from above,
For the word that "God is love."

THE GOSPEL PRAYER.

OUR Heavenly Father, hear our prayer;
Thy name be hallowed everywhere;
Thy kingdom come; Thy perfect will
In earth, as heaven, let all fulfil:
Give this day's bread, that we may live;
Forgive our sins, as we forgive;
Help us temptation to withstand,
From evil shield us by thy hand:
Now and for ever unto Thee,
The kingdom, power, and glory be.
Amen.

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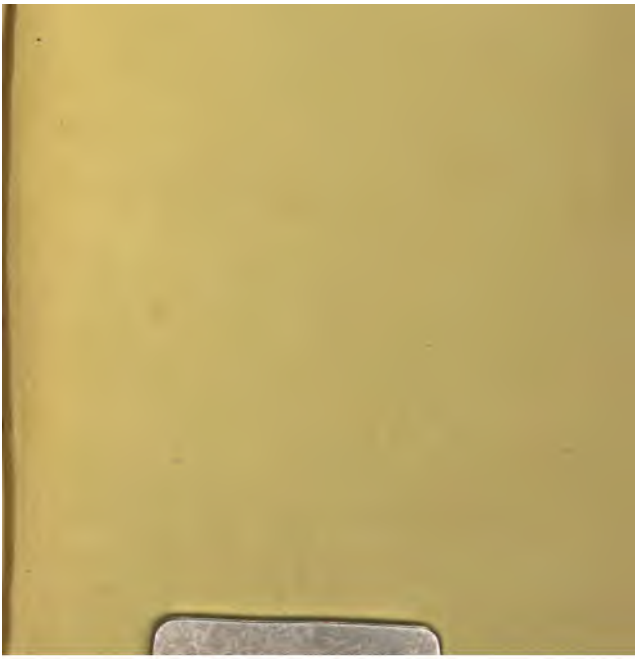

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